Scrutamini Scripturas:

THE EXHORTATION OF A SPANISH CONVERTED MONKE:

Collected Out of the Spaniſh Authours themſelues, to reade and peruſe the holy Scriptures;

Contrary to the Prohibition of the Pope, and Church of *Rome*, whoſe Tyranny in this point plainely appeares to euery mans view.

With other occurrences of no ſmall importance.

LONDON,
Printed by THOMAS HARPER.
M.DC.XXIV.

90:699

TO THE RIGHT HONO-rable, and Right Reuerend Father in God, IOHN, Lord Biſhop of *Lincolne*, Lord Keeper of the Great Seale, and one of His Maieſties moſt Honourable Priuie Counſell.

Right Honorable,

My ſingular good Lord:

AS it runnes in our Spaniſh Tongue: Quien á buen arbol ſe arrima, buena ſombra le cobija; *He that retires himſelfe vnder a good tree, findes both good ſhelter and ſhadow: This I haue found moſt true by my owne experience, in that ſince my voluntary baniſhment out of my natiue Soile, for the peace and libertie of Conſcience, into this flouriſhing Kingdome, like a poore ſtranger, being in a Labyrinth of worldly cares and neceſsities: It pleaſed your gracious Lordſhip, not onely to vouchſafe mee the protection of your Honourable houſe, but (though moſt vnworthy) further to conferre vpon mee many great*

and important benefits, ioyned with Noble promises, of my more preualent preferments, when fit opportunities serued, that I cannot but applie my selfe in all the humblest offices within my poore power, to manifest therefore some due and vnfained gratitude. Seeing (as learned Seneca *saith) the best returne of a benefit,* est grata beneficij memoria: *Wherefore, as it hath pleased your gracious Lordship, to countenance, and succour the Author, extend the same honourable protection and defence, to this his poore labour and worke, exposed to the deprauations, and malignities of so many powerfull aduersaries. The Subiect is Diuine, the Testimonies sincere, and the End Religious and profitable; the beames therefore of your honourable and fauourable countenance will soone dispell these fogges and vapours, Gods true worship and seruice will hereby bee aduanced, and my vnworthy selfe most highly satisfied, if vnder the shadow and safegard, of your honourable wing, I may but liue and die,*

Your Honours most dutifull,

thankfull, and faithfull

poore affectionate,

FERNANDO TEXEDA.

TO THE NOBLE AND RELIGIOVS *Engliſh Nation.*

UNIVERSITY LIBRARY CAMBRIDGE

THis preſent Treatiſe, which here I meane to publiſh and diuulge, I firſt writ and penned in the Spaniſh tongue, with an intention to haue benefitted herein my owne Nation, and ſuch as were in a way, to embrace Gods ſinceritie and trueth; which notwithſtanding could take no effect, by reaſon I wanted fit meanes and conueniencie, to print it in the Spaniſh: and then on the other ſide, ſome ſpeciall friends both mooued and perſwaded me, to Tranſlate it into Engliſh, and publiſh it in my owne name, for the better ſatisfaction of this Noble and Religious Nation, both in regard of what they may feare and doubt of in me, as alſo in regard of what I deſire to manifeſt, and make knowen & impart to this whole Nation; That as God hath vouchſafed me the ſingular grace and fauour, to diſcerne and embrace the trueth of this Apoſtolicall Church and Doctrine; ſo I hope, the ſame mercy and grace, will euer be ready at hand, to fortifie and ſtrengthen me againſt all humane debilities, that if iuſt occaſion be offered, I may moſt conſtantly perſeuere in the ſame to the end, and be prepared (if God ſo ordaine) to ſeale and confirme it with my deareſt blood. And though there haue beene ſome, who after their illumination,

tion, and profeſſion of this Trueth, haue with the dogge, returned to their vomite; yet the like ought not to bee cenſur'd and iudged of all: For *Iudas* his being wicked and a reprobate, were no iuſt reaſon to condemne the reſt of the Apoſtles; and ſo though one Engliſh-man ſhould be the occaſion of the vntimely death of another, yet were it no reaſon hereupon, to beare a generall hatred to the whole Nation: Wherefore, it muſt needs argue either a weake, or depraued Iudgement, by the apoſtacie of one, to preſage and expect the like from all others. Conſidering, that though there haue beene ſome, who haue reuolted, yet many likewiſe there haue beene, who haue perſeuered conſtantly euen to death. From whom, being good men, we ſhould rather preſume of others ſtabilitie and perſeuerance, then from the other to conclude ill of all, by reaſon of the errour and leuitie of ſome: Since Chriſtian charitie (*quæ non cogitat malum*) obligeth vs to the ſame: and in that it is onely God, who affoords the ſpeciall grace of perſeuerance (euen as hee was the Authour of a good beginning) whoſe power is no leſſe amongſt Italians and Spaniards, then it is ouer other Nations; and who alone is able, and willing, *ex lapidibus, ſuſcitare filios Abrahæ:* whereunto let me alſo annexe this farther, (that I may modeſtly affirme ſomewhat in behalfe of my owne particular nation) very fewe Spaniards at any time haue beene found, (I ſpeake of thoſe that are learned and vnderſtanding) that euer renounced the Chriſtian faith, which they haue once entertained and embraced, as it may moſt apparently be auerr'd and prooued by many zealous and learned men, which haue beene and dayly are tormented, and expoſed to the fire by that cruell and tyrannicall Court of the Spaniſh Inquiſition, for maintaining and defending Chriſtian verity and truth,

ſo

ſo fearefull and terrible a death, together with the iniury herein done both to themſelues and their friends, hauing no power to ſhake their conſtancie, in a Religion which they haue profeſſed and vndertaken. That this is true and infallible, it may be obſerued in more then a fewe Churches of *Spaine*, wherein many *Sanbenitos* are hanged vp (which are not like thoſe *Sacci benedicti* in the primitiue Church, impoſed vpon true and deuout penitents, but rather *Sacci maledicti*) which are certaine written Tables, wherein are regiſtred the death, and puniſhment of ſuch good Chriſtians, whom they haue expoſed to a reprochfull and ſhamefull death for this Religion, which they terme *Caluinian*, or *Lutherane*. And were it not for this bloody and cruell proceeding of the Inquiſition, the Pontificall Religion would at this day be ſoone baniſht out of *Spaine*, and in ſtead thereof, by Gods aſſiſtance and furtherance, true Religion planted and eſtabliſhed; as Doctor *Yllefcas* plainely auerres: while he much laments and grieues, for the ſmall number of Chriſtians at this day. In *Spaine* (ſaith he) what ſhould we now haue been, if thirteene yeeres ſince, the diabolicall conſpiracies of *Cazalla* and *Conſtantino* had not beene diſcouered. Theſe infernall conſpiracies, whereof this Authour ſpeakes, were (to the great heart-griefe, both of himſelfe and all other Papiſts) the pure and ſincere profeſſion of true Chriſtian Religion. This *Cazalla* (of whom this Author ſo infamouſly reports, euery one ſpeaking as hee is himſelfe) was a Doctor of Diuinitie, of ſingular vertue and vnderſtanding, who in the yeere 1557. was burnt in *Valladolid*, for the Proteſtant Religion, together with his mother, brothers, and ſiſters, and a Knight of ſpeciall good quality, called *Don Carlos*, as alſo the Marques of *Poza* ſonne, and many others, were exceedingly afflicted and

Yllefcas *en la prefation y argumento ſobre el vlt. lib. de la hiſtoria Pontifical, y Catholica.*

perſecuted: the houſe, whither they vſed daily to repaire to heare the word of God, was raſed downe, and ſowed with ſalt, that it might neuer be reedified: and in the middeſt of this houſe, they ſet a marble pillar, for a memoriall, that there faithfull Chriſtians (whom they call *Hereges Lutheranos*) were woont to aſſemble. *Conſtantino* alſo was a Doctor of as profound and great learning, as *Spaine* in many ages had brought forth. Hee was preacher and Confeſſor to that renowmed Emperour *Charles* the fift, and by this meanes, if he had affected it, he might haue riſen to very eminent dignities; but all this he reiected and contemned, (as a man that made no account of theſe worldly honours) and went to *Seuilla*, where he was taken by the Inquiſition, and dying there, his body was afterwards burned by order of the ſame Inquiſition. His followers (whom this Author ſpecifies) were very rare men, both for their learning and liues, who oppoſed themſelues, and in Pulpits publikely preacht againſt the tyranny, doctrine, and proceedings of the Pope, and the Inquiſitors; explaining ſincerely to the people, the trueth of Chriſts ſacred Goſpel, to ſuch wonderfull benefit and emolument of all the faithfull, that in the ſame time, aboue eight hundred were taken and impriſoned for this cauſe, by the Inquiſition, onely within the compaſſe of the Citie of *Seuilla*. Some of them were rich people, and of very good quality, both men and women; among which number, was *Don Iuan Ponce de Leon*, brother to the *Counte de Baylen*, and couſin to the Duke of *Arcos*, a Gentleman queſtionleſſe of ſingular pietie and integritie; and the Lady *Ioana*, wife to the Lord of *Higuera*, whom, preſently after her child-bearing, the Inquiſitors expos'd to a torment called *del Burro*, in the caſtle of *Triana*, and the torment was ſo great, that ſhe died thereof: for the cords pierced

This Columne I haue ſeene with mine owne eyes.

euen

euen to the marrow bones of her armes, her thighes and legges; and in this her affliction and torment, they caried her backe againe to priſon, in a maner dead, ſhe vomiting blood out of her mouth in great abundance, her very entrailes being rent and torne: in the end, ſome eight dayes after theſe torments, ſhe died, hauing no body neere, or about her, no not ſo much as a damoſell, who a few dayes before, was cruelly handled and tormented as her ſelfe was. Many of this number thus impriſoned and taken, were afterwards burned, which they did, by twentie and twenty at a time; the reſt were moſt barbarouſly and inhumanely entreated; the houſe where they congregated was defac't, and vſed after the ſame maner as that of *Cazalla* was in *Valladolid*. Let the courteous Reader peruſe that religious and learned mans worke, *Cyprian de Valera*, in his peculiar Treatiſe of the Authoritie of the Pope, where he relates theſe perſecutions more at large: And to a booke entituled, *Inquiſitio Hiſpanica*, written firſt by a Spaniard in Latine, & afterwards tranſlated into Engliſh, where both theſe, and many other ſorts of torments are deſcribed, wherwith they perſecute the faithfull in *Spaine*. But that which hath been deliuered, ſhall ſuffiſe me at this time: whereby it may appeare, that if it were not for the ſtrictneſſe of that rigorous Inquiſition, there would exceeding many and faithfull good Proteſtants, daily manifeſt and reueale themſelues; and yet notwithſtanding the ſame, and all their cruelties vſed, there are in many parts ſome: all which may iuſtly excite a charitable and fauourable conſtruction of thoſe, that leaue thoſe Kingdomes, and repaire into other Dominions, that they may there, with all Chriſtian liberty, truely worſhip and call vpon Gods holy Name. And let none be ready to reproch vs (as many vſe to doe) with a Biſhop of *Spalato*, or ſome

other famous Impostor, and subtill Spie; for God forbid we should all be made of the same mettall: for as the Spanish prouerbe saies, *Todos los dedos de la mano, no son yguales*; There's difference betwixt one man and another. Besides, the many and singular commodities we haue beene ready to leaue and forsake in our owne Countreys, and the innumerable troubles, pouerties, discontentments, and distasts that we meet withall in forreine parts, yeeld no weake nor slender testimony, that God doth graciously intend to finish the good worke he hath already begun in vs. And in my opinion, a man hath no reason to forbeare the doing of good to another, in that he is fearefull and mistrustfull of his doing ill; because in this case we ought not so much to respect the person whom we benefit, as him, for whose cause we are moou'd to any commiseration or pity; and this is God. Neither in like maner, is it a good and commendable course, for the attracting and bringing of a man to any good, and to abett and vphold his perseuerance therein, to draw backe our hands from his relieſe and succour; for this were enough in them vnstable, and not inured and habituated, in afflictions and calamities, to make them murmure with the Israelites in the wilderneſſe, and to cry out againe after the fleshpots of Egypt: Although for my part, I am confident by Gods assistance and grace, notwithstanding all worldly contrarieties, that I shall neuer consent or yeeld to so odious a Renunciation, as being, I thanke God, well instructed and prepared and practised, and hope so to continue in this maine point and master-peece of Christianitie, that, *per multas tribulationes & calamitates, oportet nos ingredi regnum Dei.*

To

To the Christian Reader.

ALl the beatitude & felicity of man, consisteth in the not failing to chuse aright that, which most cõcerneth him, and to discerne what it is he relinquisheth, and what it is hee imbraceth; and this the Philosophers call prudence, which is defined to be recta ratio rerum agendarum, *and teacheth a man to order all his actions by the rules of reason: There is a worldly wisedome, and a celestiall wisedome; the first hath the earth for its scope and obiect; the second aymes at heauen. Some mens liues are full of errours and blurres, both in corporall and spirituall matters; other mens comportments are discreete and commendable: the difference floweth from the qualitie of the persons, whereof some are prudent, others are imprudent: the one sort fasteneth on that which is good, the others grope euen as blinde men at mid-day. If a man erre in temporall things, the dammage is not great; for all sublunary occurrences are of small consequence, and to misseary in a slight affaire, imports little. For his errour is repairable, in that there is another life; but if a man erre in matter of eternity, which is for euer permanent, and incapable of any amendment or alteration; this is the greatest detriment a man can incurre. For the declining whereof, God hath giuen the sacred Scripture, the onely meanes to know, vnderstand, and distinguish which is the true, and which the false Religion, what kinde of worship, and manner of seruice and honour hee enioyneth and approoues of, and what hee inhibiteth and detesteth: but Sathan, the father of lies, and author of darkenes, perceiuing that by this way alone, his fraud is disanulled, his darkenesse dissipated, and the vanity on which his*

kingdome is grounded luculently detected, whence results his eminent ruine. Finding by the long experience of his losses, that such miserable men as he hath captiuated vnto death, and bound with the chaines of ignorance and blindnesse, being irradiated with this heauenly light, doe escape out of his prison, and are transported into the liberty of the sonnes of God. Hence it comes to passe, that though by the quality of his peruerse and cursed disposition, he abominates and persecuteth all the means that tend to the good and saluation of mankinde, yet with more singular diligence, and extraordinary violence, he hath euer opposed, & will neuer intermit to resist (vntil God altogether bridle him vp) the bookes of sacred Writ. Now amongst all the persecutions and wars which he hath stirred vp against it, that which the Church of Rome by the interuention of his trusty Agents, the Pope of Rome and the Inquisitors of Spaine, doth at this day prosecute against it, is, without all comparison, most transcendent and cruell. For (to omit those other infamous aspersions they cast vpon it) there being allowed, in those countreys, where the Inquisition reigneth, an infinite number of bookes repleate with a thousand blasphemies, superstitions, delusions, lyes, dishonesties, and turpitudes, to the great preiudice and destruction of numberlesse soules, they prohibite the reading of holy Scripture vnto the common people, quite exiling it from them, and most shamefully calumning it to bee the cause and occasion of errours, and the instigatrix to vice. It is true, that Pius the fourth gaue order to the Bishops and Inquisitors, that with the consent of the Parson, or Confessor, they should licence the reading of Scripture in the vulgar tongue, to such as could reade it with fruit: Hereby intimating, and that not obscurely, that his meaning was not, that they should reade it, who were incited thereunto by a desire of knowing and inquiring into the trueth, but onely such as by auricular confession, their course of life, and behauiour, had giuen sufficient testimony, that they were most obstinate Papists, and such as had sworne vnto the Popes words.

But

But let the beneuolent Reader obserue, that all that was granted by Pius, *were it much or little, yet so much as hee permitted, hath been all abrogated and annihilated by a Bull of the most vngentle* Clement *the eighth of infamous memory, as may bee seene in* Castigatione indicis librorum prohibitorum; *conformably whereunto are interdicted all the holy Scriptures in the vulgar tongue, in the Catalogue of prohibited bookes made by the Cardinall* Quirogua, *in his sixt rule; as also in that recent one compiled by the order of Cardinal* Bernardo de Rojas *and* Sandoual, *in the fourth Rule: and yet not thus content, the said ministers of Sathan, send into all parts their familiars (which are other incarnate deuils, of inferiour authoritie to them, but of no lesse cruelty and sagacitie) who night and day goe from house to house, and from company to company, pretending themselues to bee friends and familiars withall, being in trueth enemies and familiar deuils. And by this meanes they knowe and discouer, if there bee any, that flying the contagion of dissolute bookes, betake themselues to the Sanctuary of the holy Scriptures, labouring to reade them in the vulgar tongue, because they vnderstand not the other languages in which they are composed, if they take a Lay-man that's skill'd onely in the Spanish with this Diuine booke in his hands, it were better for him, they had surprized him coyning false money, or machinating some notable treason against his Prince or naturall Countrey, for that his offence and rebellion should be lesse cruelly chastened, then the reading of holy Writte in the mother tongue is wont to bee.*

This great truculency and vnheard Tyranny of the Pope and Inquisitors, the deplorable blindnesse, and the lamentable seruitude of those that are subiect vnto them, especially of those of my Nation, haue caused me to take vp my penne, to doe that in my owne language, which many graue and religious Doctors haue happily accomplished in other tongues, to the wonderous and plentifull benefit of the faithfull; to wit, to euince and

point

point out as with the finger, the preciſe neceſſitie and obligation that all ſorts and conditions, both of men and women haue to reade and meditate on the holy Scriptures, whether they be rich or poore, learned or vnlearned, ſmall or great ones; and that not onely if the Prelats permit it, but alſo though they ſhould all inhibite it. The reaſons and arguments which I will alleadge for this purpoſe, are either drawne word for word, or collected by neceſſary conſequence out of Spaniſh bookes (two or three Latine bookes excepted) all which are imprinted in Spaine *with priuiledge, and (as you may ſee in the Frontiſpice of all of them) haue been examined and approoued, not by one, but by many Doctors, and not by the leſſe but by the moſt learned men, and not by thoſe that were the leaſt, but the greateſt Papiſts; ſo that euery good Catholique Romane, eſpecially if he bee a Spaniard, may reade and peruſe this my booke without any ſcruple of conſcience, and cannot chuſe but giue credit to what he readeth in it. My intendement herein hath been to gratifie my Nation, as alſo that forreine nations, which profeſſe the true Religion and faith, and particularly the Noble Engliſh Nation, in which it flouriſheth more then in all the reſt, and to which I ſtand more obliged then to all others, may ſee, that the ſtrength of the truth we maintaine, is ſo forcible, that maugre all the power of Hell, Pope and Inquiſitors, it is manifeſted & diuulged by the mouth of it's enemies. And this will be more perſpicuous in thoſe other Tractates, which if God vouchſafe me his Diuine grace, and my neceſſitie and pouertie affoord me time, place, and tranquilitie, I will bring to light. In which I will prooue, by authorities I haue already gathered out of Spaniſh Authors and Bookes, the principall points of our Engliſh Religion againſt the Romane. God grant it may all be to the honour of his holy Name, and edifying of his Church, which ſhall be the maine remuneration and guerdon I moſt deſired of the labour I beſtowed in this Worke, and the reſidue I purpoſe to imprint hereafter; which how great it hath been,* iudicium ſit penès doctos.

That

That all the faithfull, whatsoeuer be their profession and condition, are precisely obliged to Reade and Meditate the Diuine Scripture.

THis Trueth first appeareth in that God would haue it so, and commands it, as the ensuing authorities out of Scripture it selfe auerre, the which are alleadged by the Spanish Authors cited in the Margin. *Blessed* (saith the Psalmograph) *are they who diligently meditate vpon diuine Scriptures.* To know God by the testimony of them; *Reade, and search* (saith Christ our Lord) *the Scriptures, for they testifie of mee*: Hereunto alludes that of Deuteronomie, Chap. 22. *Aske thy father, and hee will declare vnto thee; thy Ancestors, and they will tell thee.* For as Father *Serpi* eloquently teacheth, The writings and Scriptures whence wee should knowe and learne, are no other then the Prophets, Euangelists, and Apostles, whose Bookes wee all enioy. And to these, saith S. *Paul*, (as Father *Serpi* obserueth this saying) wee must approach to gather learning and profit from them. But that of *Moyses* transcendeth all these testimonies (as Father *Luys de Granada* noteth) as the most Illustrious and pregnant one, to conuince all vnderstandings, who hauing propounded and declared the Law of God, saith on this wise; *These words which I now set before thee shall bee in thy heart, and thou shalt teach them to thy children, and shalt thinke of them when thou art*

Alualado libro primero del arte de bien viuir, fol. 1091.

Serpi en el tratado de Purgatorio, pag. 1.

Granada en el preambulo de la 2. P. de la introduccion del Symbolo.

in thy house, and when thou iournyest; when thou goest to bed and when thou risest vp againe, thou shalt fasten them as a signet to thy hand, and they shall bee, and moue before thine eyes, and thou shalt write them in the galleries and portals of thy house. With what other words (wee may say with *Granada*) could the consideration and studie of the Law haue been better exemplified; and as if all this had been little, in the 11. Chapter of the same Booke, hee againe recommends it to vs in the selfe same words, (a thing which seldome happens in the Scripture) so great was the care of this heauenly man (who spake with God face to face) desired wee should haue to be assiduous in the Law of God, as who well vnderstood how much wee were bound so to doe, and the inestimable fruits and benefits that would follow of it. The same God that without making difference of Sexe, age, or qualitie, enioyned all to reade the sacred Scripture, did likewise ordaine that it should be diuulged in all languages, that all might haue the fruition of it. So doth the learned Father, *Luys de Leon*, confesse it in these words, That God compiled the holy Scriptures with very plaine words, and in a language which was vulgar and familiar to them, to whom hee first gaue them. And when frō them, together with the true knowledge of Iesus Christ, this treasure was transferred and communicated to the Gentiles, hee caused them to bee explicated into diuers tongues, and almost into all those which at that time were most generall and common, that they might bee obuious and familiar vnto all. And to ratifie the trueth hereof, wee reade that S. *Hierome* translated it into his mother tongue, which was the Dalmatique: And *Iohn Chrysostome* into the Armenique tongue. *Vlphilas* a Gotish Bishop into the Gotish tongue, as Doctor *Prades* relateth of all the three. *Iohn*, Prelate of *Seuill*, translated it into the Arabique, as Father *Mariana* storieth.

Leon en el prologo de los nombres de Christo.

Prades en el prologo de la adoracion de las imagines.

eth; who saith, that the said Prelate did it with intendment to promote the increase of all Christians, and helpe the Mores, for that the Arabique tongue was of ordinary vse among all. And hee addeth that there are some copies of this translation which haue been propagated to our times, being yet extant in some places of *Spaine*. And the same *Mariana* saith, that the King, *D. Alonso* the tenth, procured the holy Books of the Bible to be translated into Spanish. Would to God the most mighty *Philip* the fourth would command the like worke now. Holy Scripture hath been imprinted many other times in the Spanish tongue, and sometime in the Valentian tongue, as the reader may see in the exhortation which the most learned and religious *Cypriano de Valera* made, inducing to reade it; which accompanieth the version which hee with great labour and studie made, and caused to bee imprinted, which is the last time (that I knowe) it hath been printed in our tongue. I would it might please God that it were turned into all languages, as also into our Spanish, he, in whose hands are the hearts of Kings, can moue the Catholike Kings, to permit vnto our Countrey men the Spaniards, the fruition of this inualuable treasure, for the foresaid pious Gentleman, for the good of our Nation imployed twenty whole yeeres labour in the said translation, which in the iudgement of all the learned is a very excellent one.

Mariana *en la historia de Espanna lib. 7. ca. 3. tomo primero.*

Idem ibidem lib. 14. cap. 7.

Also the trueth of the former proposition appeareth (to wit, that all the faithfull are obliged to reade and ruminate the holy Scripture,) in that the holy Doctors and ancient Fathers exhortes all thereunto. Father *Puente* doth clearely teach this, as you may see in the place quoted in the Margent. So likewise Father *Prades* doeth openly confesse it, though hee adde that notwithstanding this, the Catholike Church, to wit, the Romane, did prudently

Puente *en la guia espiritual fol. 291.*

Prades *en el prologo de la historia de la adoracion de las imagines.*

and holily in prohibiting the vulgar to reade the Scripture, that you may see how the Papists esteemed the authoritie of the holy Doctors, when they speake (which they ofte doe) against their errours and tyrannies. *Luys de Granada* approoues our proposition; and in proofe of it alleageth that which S. *Hierom* wrote to a Virgin, by name *Demetria*, recommending to her the reading of sacred Scripture: and giues the same aduice to S. *Paula*, and yeelds this reason of it, that the true nourishment of the soule, is to meditate day and night on the Law of the Lord, and S. *Bernard* writing to his sister, perswades her to this study, declaring vnto her particularly the fruits and effects of this good reading. And S. *Paul* counselleth his disciple *Timothie*, who was full of the holy Ghost, that till hee came, hee should bee exercised in reading the holy Scripture, which *Timothie* had learned from a childe. Father *Torres* is of the same minde with *Granada*, and brings to ratifie his opinion almost the selfe same examples and testimonies which the other did; and addes that S. *Fulgentius* recommends the foresaid study of Diuine Scripture, vnto *Theodoret* the Senator. Of S. *Hierome* Father *Guſman* recordeth, that he wrote to a Father, and in another place to a mother, that they should enure their daughters to reade and vnderstand the holy Scripture. *Gregorie Nazianzene* (saith Father *Reynosa*) aduised out of his great experience, that the Bible should neuer part out of the heart, nor out of the mouth, nor out of the vnderstanding, nor out of the tongue, by reason of the admirable benefits which redounded from the assiduous vse of it.

Granada *en el preambulo de la 2. part. de la introduccion del Symbolo.*

Hiero. *ad Demet.*

Bernard *ad ſororemde modo bene viuendi, c. 50.*

Torres *lib. 25. ca. 2. de la Philoſophia de Principes.*

Fulgent. *epiſt. 6. ad E.*

Guzman *en ſu libro de los bienes del honeſto trabajo, fol. 24.*

Ad laetan de inſtitutione filiæ.

Reynosa *fol. 87. del maeſtro Chriſtiano.*

S. *Chryſoſtome* amongst all the rest of the Fathers, is very admirable in this point, and particularly in his third Sermon that hee made of *Lazarus*, where he answereth to all the obiections that the Papists at this day make against the free and vulgar vse of the Bible. The Reader

may

may pleaſe to peruſe the Exhortation, which moſt learned and godly *Cypriano de Valera* made, to perſwade men to reade continually the holy Scriptures, where hee ſhall find the maine and principall ſumme collected, of whatſoeuer S. *Chryſoſtome* deliuers in that place.

Beſides that formerly deliuered, we doe prooue, the preciſe neceſſitie and obligation, wherein all the faithfull ſtand bound, to reade the holy Scriptures, becauſe in the Primitiue Church and many ages after, all ſorts of people did ſo, and it was counted a great offence, not to reade them: and that this reading was very behouefull and profitable for them, the moſt learned Doctor *Leon* affirmes moſt clearely, ſaying; In the firſt ages of the Primitiue Church, and many yeeres after, it was eſteemed a great fault in the faithfull, not to be often conuerſant in the peruſing and reading of the Diuine Bookes: and Eccleſiaſticall men, and thoſe whom we call Secular, both learned, and vnlearned, for this reaſon, treated ſo much of this exerciſe and ſtudy, that the carefulneſſe herein of the vulgar ſort, ſtirred vp in Biſhops and Prelates, a greater ſtudy and practiſe in the ſame; who ordinarily in their Churches, in a manner euery day, expounded the ſacred Scriptures to the people, becauſe the particular reading of them by euery one in their houſes, by the light of that publike doctrine, being illuminated, and gouerned as it were by their Maſters and Teachers voice, might be free from errour, and be a cauſe of the greater and more important benefit; which in very deed was ſo great, as that order and gouernment was religious and zealous, and the fruit was anſwerable to their ſowing of the ſeede. And Maſter *Prades* confeſſeth as much in this point, as *Leon*, in theſe words; In ancient times the holy Scriptures were propounded to the people in the vulgar tongue, that ſo all ſorts of people might reade them; the which was ve-

Leon en el Prologo de los nombres de Chriſto.

ry profitable, and as ſuch approoued of many holy and very learned men.

That the ſaid Reading of the holy Scriptures, prooued very profitable, many Spaniſh writers affirme and confeſſe: but amongſt all the reſt, Father *Torres* auerres the ſame admirably, with wonderfull examples of many who were cur'd and reform'd by the ſame. The which I will heere expreſſe and ſet downe with all poſſible breuitie, that the propounded veritie may more euidently appeare. The firſt example produced by *Torres*, is of the Eunuch, ſeruant to *Candaces* Queene of Ethiopia, who by the meanes of reading the Prophet *Eſaias*, attain'd to the knowledge of Chriſtian veritie. The ſecond is, of S. *Eugenia*, who deſiring to be aſſur'd of the infallible knowledge of her ſaluation, the Epiſtles of S. *Paul* came to her hands, (this would not haue happened to her if ſhee had beene in Spaine) vpon the doctrine whereof ſhe conſidering and meditating, ſhe in ſuch ſort grew to diſcouer the falſities and deceits of the Gentiles, and the veritie of Chriſtian wiſedome, that ſhe was not onely conuerted to the faith and beliefe of our Lord, but further, ſhee was martyred in defence, and for the confeſſion of the ſame. The third example that he propoundeth is, of that illuſtrious *Domina*, who was a Martyr of Ieſus Chriſt; who being a Gentile, no leſſe prudent then honourable, and being brought vp in the Palace of the Emperour *Maximian*, by chance ſhe met with a booke of the ſame Epiſtles, and with the Hiſtory written by S. *Luke*, of the Acts of the Apoſtles; in whoſe doctrine, ſhe diſcouered the errors of Infidelitie; and ſo becomming a Chriſtian, ſhee embraced a cruell death, to keepe poſſeſſion of that ſhee had vndertaken. To the former examples he addes this other, of that moſt illuminated S. *Auguſtine*, who being plunged in a thouſand doubts and ambiguities, it was ſaid

Prades en el Prologo de la adoracion de las imagines.

Torres lib. 2. de la Philoſophia de Principes. Cap. 2.

ſaid vnto him, *Tolle & lege:* Take and reade: and hee obeying this voice, not knowing from whom, or whence it came, hee tooke the Epiſtles of the Apoſtle, and opening them, the firſt which preſented themſelues to him, were thoſe wordes written to the Romanes, Chap. 13. *Not in eating and drunkenneſſe, but put yee on our Lord Ieſus Chriſt, &c.* And theſe reaſons ſo farre preuailed with him, that preſently abjuring his hereſie, hee was conuerted to the Lord. The laſt example propounded by this Author, is incomparably beyond all the reſt, and ſufficient to mooue vs, neuer to be without the holy Scriptures in our hands; which is, the ſame of the moſt holy Virgine, the Mother of him that is Lord of heauen and earth, who at the ſame time, when ſhe felt in her ſacred entrailes, the moſt diuine myſterie of the Incarnation, by the comming of the Angel, S. *Ambroſe* ſayes, that ſhee was reading and meditating on the Propheſie of *Eſaias*, Chap. 7. *Ecce Virgo concipiet, & pariet filium, &c.* whereunto *Torres* addes, That wee may conceiue, how the reading of the holy Scriptures, was a ſingular preparation for the receiuing of ſuch a fauour and grace; the which he confirmes, and this renowmed S. *Auguſtine* obſerues in the bleſſed Virgine; amongſt whoſe many excellencies, hee ſpecifies one, namely, that ſhe was very well read and conuerſant in the Prophets. Many other examples the ſame Father *Torres* mentions, which heere I omit to auoid prolixitie; and becauſe theſe aboue declared, euidently demonſtrate, that the vſe and reading of the holy Scriptures, hath euer beene common and commendable in all the faithfull; and that the peruſing of them, hath brought foorth wonderfull effects; which is the ſame we aimed at in the beginning, and which for more efficacie, we now briefly confirme by the example of S. *Gertrudis*, with whom (if wee may beleeue the Papiſts blaſphemous fiction) our Lord

Ambroſ. lib. 2. in Luc. cap. 1.

did

did marrie; and moreouer that our Sauiour Christ sayd Masse on the day of his nuptials, that they might be the more solemne and authenticall: For this blessed Nunne, is wonderfully exalted by Master *Granada*, in that she was very perseuerant in reading of the holy Scriptures, and in that shee confirmed whatsoeuer she spake, out of the Texts, both in the one and th'other Testament; who, if she were now in Spaine, I make no doubt but she would be reputed a Lutherane. Wee also prooued more in particular, in what an obligation all the faithfull stand bound to reade the diuine Scriptures, because it is Gods pleasure we should know and vnderstand him by them. *Lorenço Iustiniano* teacheth as much, whō *Fray Ioseph. de Iesus Maria* followes, and alledgeth in these words: By meanes of the holy Scriptures, our Lord meant to illuminate and instruct our ignorance, informe and direct our faith, and fortifie and strengthen our hopes. The very same, Father *Arinçan* openly confesseth and maintaineth, saying, that the holy Scripture, is a Booke plaine and delucide, without danger, which God imparted to vs, that by the same wee might know him. But aboue all these Testimonies, that of S. *Augustine*, conferring with God in prayer, and speaking of himselfe, propounds vnto vs, and Father *Lewys* of Granada auerres and confirmes the same: Whereas I was weake and insufficient (sayth S. *Augustine*) to finde out trueth, with naked reason, and therefore stood in need of the testimonie and authoritie of the holy Scripture, I began then presently to conceiue, how it was not possible to beleeue, that thou (O God) wouldest giue so great a diuinity, and power to these writings in the world, but that by their meanes thou wouldest be beleeued, and by them sought out. Saint *Augustines* words extend thus farre, the which the Bishop of *Tortosa* also alledgeth, to proue, what we haue formerly propounded:

Granada en el li. de la insinuaciō de la diuina Pedad, fol. 22. Note that this Booke is approued by the graueſt Doctors in all *Spaine.*

Fray Ioseph. cap. 12. del libro de las excelencias de la castidad.

Arinzano en su Rosario, fol. 138

Granada en la segunda parte de la introduccion del Symbolo.

and

and he addes, That God gaue vs the Scriptures eſpecially, by them to finde out Chriſt, whom (as S. *Auguſtine* ſaith) the Scripture ſounded in his eare. From this, it muſt needs infallibly follow, that whoſoeuer takes away the vſe of the holy Scripture from the vulgar, together with them, they take away the onely meanes and inſtrument which God gaue them, to know himſelfe, and his Sonne Ieſus Chriſt; and ſo conſequently they ſhut againſt them the gate of eternal life, which wholly conſiſts in this knowledge, and the ſame Ieſus Chriſt teſtifieth, ſpeaking to his heauenly Father, from which alſo we may collect, how deepely we ſtand bound and obliged to the reading of the ſame holy Scripture, if wee meane to know God, and obtaine euerlaſting life.

The ſaid obligation and bond, is alſo made more manifeſt, wherein all Chriſtians ſtand bound to reade the holy Scriptures; for as God will be beleeued out of them, ſo he will likewiſe by them be ſerued and reuerenced: becauſe in them hee reueales vnto vs his Diuine will and pleaſure, and hee ſent amongſt vs his holy Law, which the vulgar can no wayes obſerue nor keepe, if they be not permitted to looke into it. They will peraduenture alledge, how this reaſon onely prooues, that euery Chriſtian ought to know, and vnderſtand the Law of God; but hereof it doth not neceſſarily follow, that the reading of the holy Scriptures is requiſite for all in generall, becauſe it is ſufficient, that the Doctors and great Maſters propound to the vulgar, whatſoeuer is moſt neceſſary and requiſite therein to be knowen. Firſt, I anſwere this obiection, That Gods will is not, the people ſhould onely heare and vnderſtand, what their Teachers and Paſtors thinke good, but that all and euery good Chriſtian and faithfull man, ſhould ſearch and looke into the Scriptures, as formerly hath beene ſufficiently prooued: As alſo it

is further auerred, becauſe as S. *Baſil* teacheth, and next to him the Biſhop of *Tortoſa*, all Scripture is diuinely inſpired, and written by the holy Ghoſt to this end, that as a common medicine of the ſoule, all men in generall, and euery man to himſelfe in particular, might apply a fit and proper remedy. Conformable to this, S. *Baſil* teacheth, whom Doctor *Fonſeca* cites and followes; For as the eyes which behold all things, and cannot ſee themſelues, except in ſome glaſſe that repreſents them to our ſight; ſo likewiſe our ſoule, viewing and beholding all things, cannot ſee nor diſcerne her ſelfe, but onely by looking into the glaſſe of the holy Scriptures. Hereupon it followes, that the reading thereof is requiſite and expedient for all men, in that it is befitting, that all men ſhould both ſee, and know themſelues: But the Pope of Rome will not permit the vulgar people to ſee and behold themſelues in this diuine glaſſe, that they may not diſcerne how odious and abominable the falſe doctrine he profeſſeth, maketh the Chriſtian ſoule in the ſight of God: imitating herein the Ape or Monkie, who breakes the glaſſe, becauſe it layes open his owne vglineſſe and deformity: and herein alſo reſembling that ancient *Lays*, who caſt away her glaſſe; whereof *Auſonius* made this Epigram:

Irena, in Iſa-
gog. in totam
Scripturam,
fol. 7.

At mihi, nullus, in hoc vſus, quia cernere talem,
Qualis ſum, nolo, qualis eram, nequeo.

All which (as by his daily workes it appeares) the Pope alledgeth of the diuine glaſſe of the holy Scriptures, for the vſe he makes of them is but ſmall, or none at all. Moſt true it is, that there is this difference betweene the Pope and *Lays*; for ſhe hated her owne deformitie, and not the glaſſe; but hee loues his owne deformitie, and abhorres the holy Scripture: for he reueales and manifeſts it to all the world. But let this ſuffiſe for this time; and ſecondly let vs anſwere the reaſon propounded to vs, for in that

we

we are commanded, to proone and try the ſpirits, becauſe Sathan many times transformes himſelfe into an Angel of light: from hence it comes to paſſe, that the reading of the ſacred Scriptures is neceſſary for all men; which teach vs, how wee ſhould diſcouer masked and hollow enemies, and thoſe inwardly deceitfull; ſhewing vs alſo what we ſhould retaine, and what to auoid, as *S. Auguſtine* affirmes, and next to him Father *Ieſus de Maria*. And queſtionleſſe, if it be not lawfull for vs to looke into the Scriptures, wee ſhall ſo hardly be able to diſtinguiſh betweene bad and good, the faire and deformed, what God commands, and ſo what himſelfe prohibits, as a blinde man can iudge of colours, becauſe it is only the Scripture that repreſents vnto vs all theſe things without any error or deceit. If it be not ſo as I ſay, let a Papiſt tell me that neuer ſaw the Bible, how can hee trie the ſpirits whether they be of God, or of the deuill? how can he diſcerne betweene Gods and the Popes commandements? By the word of God he cannot, becauſe he neuer read it, nor heard it read, but only in a tongue he vnderſtood not; which is as much as if he heard it not at all. It may be he will reply, that he knowes ſufficiently, becauſe the Pope and his Prelats haue ſo taught him. But thus I anſwere, He is ſubiect to a thouſand errors and deluſions; for how can he but be deceiued, who ſuffers himſelfe to be led by the noſe, by thoſe men who are deepely intereſſed in the ſame things they command, ſeeing (as *Antonio de Gueuarra* notes) no man obſerues loyalty and fidelitie, where peculiar intereſts doe diſtract him; and the ſame *Gueuarra* ſaid, The Lord is onely he, that opens our ſight that we may clearely ſee, and who points out vnto vs the way wherein we muſt walke, and remooues the ſtones that they annoy or offend vs not, and aduiſeth vs what wee are to doe in all things. Now therefore, ſuch a Papiſt as neuer lookt into the Bible, muſt

Fr. Ioſeph. en el cap. 12. del lib. de la caſtidad.

Gueuara ſegund. parte, del monte Caluario, fol. 702.

needs be ignorant and indiſcreet, and therefore he cannot auoid the running into innumerable errours; and therefore his ſafeſt courſe is, to repaire to the holy Scriptures, which, without any deceit or ambiguity, will informe him in whatſoeuer hee ought to beleeue, or ſtands obliged to be; for they are the moſt approoued and authenticall inſtruction, leanning to no falſitie, and therefore they are called Canons or Rules, becauſe conformable to the ſame, *Vt per Lydium lapidem, fidei dogmata ſunt examinanda*, as the Biſhop of *Tortoſa* prooues out of S. *Auguſtines* authoritie; and as the ſame Biſhop ſaid, The Scripture is called the olde and new Teſtament, *quia ſicut in Teſtamento, mens & voluntas Teſtatoris continetur, ita in ſacra Scriptura, mens Dei qui illius verus eſt Teſtator.* As alſo it is like a Letter or Epiſtle which God writes to all the faithfull, wherein hee reueales vnto them his will, and what he requires from euery one, as both S. *Gregory* & Father *Puente* teach. Whereupon I conclude, that all the faithfull in generall, none excepted, ſtand preciſely obliged and bound, to reade and meditate in the holy Scriptures: Becauſe it is requiſite for all men to examine whether their faith be true or falſe, all men muſt needs vnderſtand the will of their heauenly Father, expreſt in this letter and Teſtament; and as he ſhould be accounted an vngratefull and inhumane ſonne, that did contemne to reade and peruſe the deed and Teſtament of his Father, to know thereby his Will, and to put it in execution; ſo with farre greater reaſon, he ought ſo to be eſteemed, that regards not the Diuine Scriptures, becauſe they are the letters and writings, wherein our eternall Father, the King of kings and Lord of lords, hath declared his will and pleaſure, and what he requires from vs. If any one, ſaith S. *Gregory*, & next to him Father *Puente*, ſhould receiue letters from an earthly Emperour, he would not ceaſe till hee had read them, and vnderſtood what they compre-

Tena. ibid. fol. 4.

Puente, Tom. 3. tratado 7. c. 1.

Puente en la Guia ſpiritual. fol. 298.

comprehended, to fulfill it: how therefore can thy ſlothfulneſſe be ſo great, that the heauenly Emperour, hauing ſent thee his Letters and Certificates for thy good, thou ſhouldeſt neglect and not reade them. Study therefore, I pray thee, euery day, and reade and meditate continually on the words of thy Creator, conceiue and vnderſtand Gods meaning in his owne wordes, for in them his diuine meaning and will is expreſt, there you ſhall perceiue his ſublimity and condition, the loue he beares thee, and what he would haue thee to doe, to giue him contentment: What *Gregory* and *Puente* ſpeakes to all true Chriſtians, I tell it now to you, noble and diſcreet Countreymen, (and let it be lawfull for me to ſpeake freely and ingeniouſly) I beſeech you, affectionately to tell me, what would you thinke of a man, vpon whoſe life it ſtands to knowe the will of his father, to put it in execution; and hauing meanes to vnderſtand the ſame without ambiguity or doubt, by his laſt Will and Deede, he yet deſires to bee informed of another, that goes about to delude and deceiue him, would you not hold ſuch a man for the greateſt foole and ſot liuing? Certainely if you doe thus, you cannot but perceiue, that you commit the ſame and a greater folly: and therefore when you know that your heauenly Father hath left you his diuine Will, manifeſted and reuealed in his Teſtament, and the Letters Patents of of the holy Scripture, and that on the knowledge or ignorance of it, your euerlaſting glory or damnation depends, you neuertheleſſe making ſmal account of this diuine Teſtament, and letter, repaire to the Romane Biſhop, to bee informed of your heauenly Fathers Will, being true, that the Pope is but a man, as others are, (if peraduenture hee bee not a woman, as Pope *Ioane* was) giuen to deceiue and to bee deceiued, whom it ſo neerely concernes that you ſhould not know the will of God; for your knowing

of it euidently and perſpicuouſly, would but cauſe his ruine and perdition. In a word, deare Countrey-men; open your eyes at laſt; and ſeeing you are ſo ſubtill and aduiſed in the fluxible and momentany things of this life, giue not occaſion to all the world to ſay, that you are fooles and indiſcreete in matters that ſhall for euer be permanent in the future life; and whereas without ſparing any labour, you goe inuironed with a thouſand perils vnto the remoteſt parts of the world, induced by I know not what pride and ambition, which euer ſwayeth in you, (and are deteſted and miſpriſed by other Nations) to ſubiugate thoſe who neuer were in ſubiection, and to impoſe your yoake on the neckes of ſuch as neuer vnder-went it; bee not ſo ſenceleſſe and ſo cowardly, that for feare of the Pope of *Rome*, you omit the peruſing and ſcrutiny of the Teſtament and Letter which the Emperour of heauen hath dained to leaue you, by the reading whereof you ſhall expedite your ſelues from that deplorable ſeruitude, into which the Romiſh Antichriſt hath plunged you, & ſhal exempt your ſelues frõ infinite tribute which you pay to him and his Miniſter: and which is more, by Gods aſſiſtance, you ſhall attaine the knowledge of the true Religion and Chriſtian faith, and bee able to iudge betweene good and euill, that which is ſeemely, and that which is vnſeemely, betweene vertue and vice, and finally betwixt the commandement of God, and the Popes Iniunction, which you ſhall neuer bee able to doe, if you reade not holy Scripture, and which therefore are exceeding behooueſull to you, and to all that deſire to ſerue God as they ought.

Puente en la guia ſpiritual. fol. 401

Beſides that before alleadged, we may prooue the preciſe neceſſitie of reading the holy Scripture by the faithfull, in that God meant by them, to enlighten our ignorance, (which is a cauſe of all evills, as thoſe Authors noted

ted in the Margent, moſt learnedly prooue and teſtifie, and indeede the thing of it ſelfe is ſo cleare and manifeſt, that it needes no proofe nor teſtimony.) Father *Ieſus de Maria*, confirmes this trueth in the ſame wordes propounded. Father *Albarado* is of the ſame opinion; Amongſt thoſe bookes (ſaith hee, which we are euioyn'd to to reade) the holy Scripture hath the firſt place, which was dictated by the holy Ghoſt, to illuminate our vnderſtandings and to make them holy. Father *Serpi* confeſſeth as much, ſaying, The diuine Scriptures, diſſipate the darkeneſſe and cloude of ignorance, and therefore the reading of them is expedient for all men, in that it concerneth all men not to be ignorant.

Marquez, en ſu Teſoro en la Epiſtola dedicatoria.

Granada *en el preambulo, de la ſegunda parte, de la Introduccion y en el prologo del memorial.*

Fr. Ioſeph. *en el lib. de la caſtid. ad. cap.* 12

Albarado *tom. primero del arte de bien viuir, fol.* 390.

Serpi *de purgatorio, cap.* 1.

And ſeeing you, beloued Countreymen (that in charitie it may be lawful for me to exhort you) are inuolued in the palpable and Aegyptian darkeneſſe of ignorance, as dayly experience teacheth vs, which all godly and learned men (whom God raiſeth vp amongſt you) do lament; be no more rebellious and oppoſite to this diuine light of the holy Scripture, for whoſoeuer are ſo, they will haue ill ſucceſſe, and one of your great Doctors learnedly notes. He that goes out of his houſe in the night, hee caries with him a Torch, or a Lanthorne, and he that doeth not ſo, is in danger to fall or ſtumble; and in the night and darkeneſſe of this life, the Scripture muſt be the light, to guide and conduct vs, except we meane to trippe and ſtumble at euery ſteppe, as the ſame Author ſets downe: wherefore, moſt deare brethren, you ſhall doe exceeding well, if according to the counſell and aduiſe of the Apoſtle S. *Peter*, you be intentiue and obſeruant of the diuine Word, confirmed by the Prophets, as one that is conducted by a reſplendant and bright Torch in an obſcure and darke place, while the light of the true day breake foorth, and that the Authour of light, may riſe and ſhine in your hearts:

Granada *ibidem.*

Marquez ibid. fol. 1.

Paſcuers en el deſtierro de ignorantia en la Epiſtola dedicatoria.

Fonſeca 2. *p. del amor de Dios cap.* 2.

hearts: but ſo you doe wonderfull ill, if according to the Iniunctions and Mandates of the Pope, you do not hearken and giue eare to the ſame.

And if you would know why that ſame ſucceſſor to S. *Peter* (as hee boaſteth himſelfe to bee) teacheth doctrine quite contrary to that of S. *Peter* in this particular point, I will plainely and briefly expreſſe it to you; The word of God explained in the holy Scriptures, is, (as before wee ſaid, and *Dauid* affirmes the ſame) a lanthorne that giues light to our ſteppes, wherein we may plainely conceiue the propertie it hath to diſtinguiſh good men from bad. Fowlers when they follow their game by night, vſe to carrie burning lights, with which they dazell the fowle, who perceiuing the light, fall into the Fowlers nets; ſo they catch Partridges: and of Doues the Prophet *Hoſea* ſayes, comparing the captiuitie of *Ephraim*, to the Doue or Turrle, taken by this deluſion and ſtratageme. Birds properly ſeeke after the light, though thereby they loſe their liberty; but on the contrary, wilde and ſauage beaſtes are enemies to the light; for the Lion, or Wolfe, and ſo all other beaſts, perceiuing the ſame, they ſhun it, as they would doe a conſuming fire, and being aſtoniſhed, they flie to their Caues, and Dennes. In the ſame manner, the Internall light of the ſacred Scriptures, diſcouers which are the birds that raiſe their flight towards heauen, and who the wild and ſauage bee that runne and hide themſelues in the Caues of the earth: *Peter* (that wee may come to the point) is a bird that bends his flight vp towards heauen, and ſo hee imbraceth the light of the Scriptures, and hee would haue vs guided thereby; but the Pope is a wilde and ſauage beaſt, (as S. *Iohn* teſtifies in his *Apocalypſe*) and therefore hee abhorres and ſhunnes this diuine light, and loues darkeneſſe, in which like to other beaſts, hee commits his rapine and robberies, and

Pſal. 119.

becauſe

becauſe this may not come to your notice, he prohibites you the holy Scripture: But if you affect the ſaluation of your owne ſoules, and would not bee enſnar'd with the deluſions and ſubtilties of the deuill, but haue the darke fogges and miſtes of ignorance taken from before your eyes, though the Pope and hell it ſelfe combined together doe prohibite, yet you ought to lay hold of this diuine light, and not to goe one ſteppe, in the darke night of this life, without the ſame.

Alſo the neceſſitie and obligation that all the faithfull haue to reade and meditate on the ſacred writings, and euicted from afflictions which cannot bee wanting in this life; *Seeing* (as holy *Iob* ſaith) *all this life is but a long affliction*: and Saint *Peter* ſaith, *that our aduerſary as a rauenous Lion goes about euery where ſeeking whom he may deuoure.* And the Apoſtle S. *Paul* magnifieth the ſtrength and great power of this enemie, and furniſheth vs with diuers kinds of ſpirituall weapons to foyle him with. This argument which I haue abridged, Father *Luys de Granada* vſeth to demonſtrate, that the books of ſound & good doctrine are altogether requiſite to the cõmon people. Amongſt which reaſons, if this be of validitie, who wil be ſo blaſphemous, as to denie it, to be good in the ſacred & Canonical books. For what doctrine in the world can be paraleld with that which God himſelfe inſpired his ſeruants the Prophets & Apoſtles withall, to enlighten our vnderſtanding, and ſanctifie them, as we ſaid elſwhere, & of which the ſame God ſaid by the Prophet *Eſaias*; *I am the Lord thy God, teaching thee profitable things*, that is, *things which in an eminent degree deſerue the title of profitable*, as Father *Puente* elegantly obſerueth. So that this argument might ſuffice without farther explication, to authorize our purpoſe: Howbeit, we will not ſo leaue it, but will compendiouſly ſhew, that in the ſacred Scriptures moſt effectuall reme-

Iob 7.

1. Pet. 5.

Granada *en el preambulo de la 2. parte de la introduccion del Symbolo.*

Eſa. cap. 44.

Puente *en la guia eſpiritual. fol.* 292.

dies are found for all dangers that can assault vs in this life, and that without it a Christian cannot extricate himselfe out of them; and thence it appeares, that the reading of it, is precisely necessary vnto all.

Puente *ibid. fol.* 292.

First holy Scripture is, as Father *Puente* saith, with *Origen, a shoppe of all wholesome things, to cure euery sicke person that commeth to it*: and *Puente* addeth, *that in it we shall find sufficient remedie for all euill, wherewith to heale the soule: It is* (as *Fonseca* obserueth) *not onely a generall antidote against the griefes of the soule, but also a lenitiue and ease for the euils that befall the body: And also* (as Father *Luys de Granada* auerreth) *it is that celestiall Manna which had the relishes of all meates, because there is no taste or effect which a soule can desire to haue, which it may not find in it.*

Fonseca 2 parte del tratado del amor de Dios, capa. 2.

Granada en el preambulo de la 2. parte de la introduccion.

Yea, it is (as the same *Granada* noteth) *that royall table furnished with all meates, of which the Prophet speaketh, Thou O Lord hast prepared a table before me, which giues me strength and subsistence against all my enemies: It is* (as *Fonseca* formerly alleadged, teacheth) *an armoury against all the force of the deuill, and against the snares of hell; and a tower, as that of* Dauid *full of all manner of weapons, against all kinde of temptations*, as Father *Puente* affirmeth. *It is armour to defend vs, and weapons to offend our enemies*, saith Father *Ioseph, Iesus Maria.* And he addes, that therefore S. *Bernard* writes to one of his sisters, *that shee should fence her selfe with diuine Scripture, and that shee should endeauour to ruminate in her prayer, that which shee should reade therein, because it would serue her not onely for a defence in this life, but also for a particular helpe to obtaine the life to come.* And Father *Stella* saith thus, *That nothing besides God in this life is more sweetely receiued, nor relisheth more delictously, nothing so much segregateth our soule from the loue of the world, and nothing so comforteth and fortifieth the souldier of Christ against all temptations, as the frequent reading of the holy Scripture.* If then

Fonseca *ibid. fol.* 64.

Puente *ibid fr.* Ioseph *en su libro de castidad. fol.* 160.

Stella 1. *parte del libro de la vanidad del mundo fol.* 96.

the

the excellencie and valew of the weapons of the ſacred Scripture, be ſo great, as well in defending vs againſt our aduerſaries, as in offending them, who can bee ſo ſhameleſſe as to denie, that the reaſon which aboue wee alleadged out of the Father *Granada* in fauour of bookes compriſing good doctrine, is not much more forcible, and that without compariſon in Scripture.

Seeing therefore we formerly mentioned that whereof the Apoſtle S. *Peter* putteth vs in minde, that *our aduerſarie as a rauenous Lion enuironeth vs on all ſides to deuoure vs*: and the Apoſtle Saint *Paul* ſetteth before vs the might of this aduerſary, and prouideth vs with diuers ſorts of weapons to vanquiſh him, and play the conquerours. It will be fitting that wee conſider what theſe weapons are, whether they be onely the deuoute bookes, and not the Canonicall, or profane books nor tending to deuotion, which as wee ſhall hereafter ſee, are at this preſent flouriſhing in the Papacie, or the ſacred and Canonicall; of which my Argument treateth. This, one *Brauo* a Spaniard will ſhew vs, whoſe authoritie may not be vnderualued, ſeeing in matter of Armes, that of the *Brauo* was euer in repute. This Spaniard *Brauo* tells vs, That the Apoſtle S. *Peter*, who obſerued the maner of arguing with the deuill vſed againſt vs, gaue vs the forme of anſwering him; *Cui reſiſtite fortes in fide: Whō reſiſt ye, being ſtedfaſt in the faith and doctrine of Chriſt. &c.* And a little after, the Apoſtle S. *Paul* ſayth, *Sumentes ſcutum fidei in quo poſſitis omnia tela nequiſſimi ignea extinguere*: For he oppoſeth to this fire the doctrine, &c. But what doctrine is this? perhaps its that which occurres in the bookes of *Amadis* and *Belhanis*; or in the bookes which the Pontificall Doctors bring to light; or in the Canonicall ones of holy Scripture. Let vs here attend to this Doctor, for hee will tell it vs. *Not* (ſayth hee) *the doctrine which is inſpe rſed in pernicious books,*

Brauo en la vigilia magna, fol. 89.

in amorous letters, in ſugred complements, which ſome out of curioſitie through their depraued inclination make their ſtudy, (for this is to adde fire to the deuill, and to ſtrengthen his enemy) *but ſacred, ſpirituall, and holy doctrine, which is of greater force.* Whereof *Dauid* ſayth, *Ignitum eloquium tuum vehementer: Thy word is very fiery,* and if wee haue recourſe to the trueth of his Goſpel, to his counſell, to the Commandements of Gods Law, and be firme and irremooueable in them; This diuine fire is ſuch, that it will conſume all the artificiall and deluding fire of the deuill. Hitherto are *Brauos* words. See yee not, that the holy Apoſtles ſend vs, not to aſſume weapons againſt the temptations of our enemy, from bookes of meere deuotion, much leſſe from profane ones, but from the Canonicall of holy Scripture? And why ſhould they not direct vs vnto it? for as the ſame *Granada* ſayth, *What are the weapons of the Chriſtian warrefare, what the ſpirituall ſword that cutteth off vices, but the word of God?* And as hee obſerueth, *With what other weapons did our Captaine fight in the deſert with the enemie, but by infirming euery temptation by ſome word of Scripture?* Teaching vs with his example, to draw from it the trueths and remedies wherewith we are to ouercome all our temptations, as doeth note with Saint *Auſtin* Father *Puente.* And from it only did the Church in the time of the Martyrs, draw matter of conſtancie; in the time of the Doctors, knowledge; in the time of heretiques, the confutation of their errors; in time of proſperitie, humility and temperance; in time of ſupineneſſe, matter of feruencie, as the Father *Reynoſa* noteth: of what elſe but that, ſaid famous S. *Auſtin*, whom the ſaid *Reynoſa* citeth and followeth; that, *quicquid homo extra didicerit, ſi noxium eſt ibi damnatur, ſi vtiles eſt ibi inuenitur: Whatſoeuer a man learneth out of it, if it be hurtfull its there condemned, if it be profitable, its found there:* and wee neede not goe

Pſal.118.

Granada en el preambulo de la ſegunda parte de la introduccion del Symbolo.

Auguſt. lib.4. de Trinit. c.13. Puente tom.2. de la perfecion, fol.255.

Reynoſa en el maeſtro chriſtiano, fol.86.

goe ſeeke it elſewhere. And that we may not defatigate our ſelues, of what but the holy Scripture ſpake S. *Paul*, that *it is profitable to inſtruct the ignorant, to refute error, to reproue ſinne, to teach righteouſneſſe, to perfect a Chriſtian, and make him complete in euery good worke?* which is as much as if he ſhould haue ſaid, that it comprehendeth all things neceſſary to our ſaluation; as forthwith the moſt learned Father *Puente* will demonſtrate eloquently and copiouſly.

We will conclude from what hath beene ſaid, that ſeeing the Apoſtles themſelues, that informe vs of the ambuſhes and temptations of our enemies, doe ſend vs to holy Scripture, thence to take weapons wherewith to fortifie vs, and withſtand them, becauſe it is the armour of the Chriſtian warrefare; that to it all the faithfull ſhould repaire, becauſe all are obnoxious to temptations, and that if the Pope diſpoile the common people of theſe diuine weapons, it is that he may warre againſt them, and ſell them at his pleaſure: whereof I will elſewhere diſcourſe.

In confirmation of the precedent Argument, I thought good to prooue more at large, the ſufficiencie of the ſacred Scripture in all things neceſſary to our ſaluation, that it may appeare the better, that its worthy to be frequently conuerſed in by all, ſeeing it compriſeth all that is neceſſary to all.

The holy Scripture containeth all things whatsoeuer is necessary for *Saluation.*

Aluarado *tomo primero de arte de bien Viuir fol. 454.*

DOctor *Aluarado* clearely teacheth this truth, who, when hee affirmed that God had constituted in the Church the necessary and fit meanes to obtaine the same, and these meanes are reduced to seuen speciall heads, hee sets them downe in order, saying: The first is true faith and the knowledge of the true God: and our Mediatour and Redeemer Iesus Christ. The second meanes is his holy Law, which comprehends all the commandements of things requisite and necessary, to enter into eternall life, and all the instructions which may assist vs, to attaine vnto it, with security and perfection. The third is Religion, and the sincere worship of God, with such externall rites and ceremonies as are belonging to God. The fourth meane, are the Sacraments. The fift, are seuen rare and excellent vertues, faith, hope, charity, prudence, iustice fortitude and temperance, together with seuen speciall gifts and endowments of the holy Ghost. The sixt, is internall doctrine, and the light of inspiration, and illustration from the holy Ghost: and for the exterior, it must proceed from learned Masters and Doctors, who, both by example and doctrine, teach whatsoeuer is expedient to bee knowen or vnderstood, for to rayse soules vp to heauen. The seuenth meane, is the diuine and sacred Scriptures, where-

in are reuealed all things by vs formerly mentioned. Whatsoeuer hath beene deliuered comes from this Authour, who, though he were a blacke Monke by Order, and profession, yet heerein he hit the white of Christian verity and truth, and of the sufficiencie and validity of the holy Scriptures: As also Father *Torres*, *Teetino* (which is a Iesuite) deliuered this trueth: I *te atino* (which in Spanish signifies as much as I embrace this trueth) when he said: that S. *Paul* referred *Timothie* to the Scriptures, wherein he might learne whatsoeuer was fit and conuenient for him, the which if the Pope would preach and teach to his disciples and followers, all those traditions which hee sels vnto vs for necessary faith, and are not to be found in the Scripture, would be superfluous, and of no moment at all. For if in the Scriptures wee meete with all things necessary, there is nothing out of them that can be esteemed necessary. As a philosophicall Axiom plainely prooues which sayes: *qui totum dicit, nihil excludit*. Doctor *Brauo* manifestly acknowledgeth the former truth propounded in these words: The holy Scripture is a glasse wherein a man may clearly & perspicuously discerne whatsoeuer is requisite in an humane life, for the true seruice and worship of God. But, beyond all these Authors, Father *Puente* is admirable vpon this subiect (& as in other arguments, so in this more especially against the Church of *Rome*) for not in one, but in many places, he auers and prooues this veritie with words very significant, and most preualent reasons. I meane not here to set downe all that I haue read and obserued throughout his bookes, about this particular point, in that I would not willingly be prolix, as also because I conceiue, that what I shall hereunder mention, will be more then sufficient. And in the New Testament (he first saith) that all the Law Euangelicall was fully declared.

Brauo *en la Vigilia magna. fol.* 78.

Puente *tomo* 3. *de la tercesion. fol.* 711.

declared: Whereupon it must needes of necessitie ensue, that in the New Testament is comprehended whatsoeuer is necessary for saluation. For of this, there is no doubt to be made but that the Law of the Gospel is sufficient in it selfe to saluation. This Author in another place saies, The sacred Scripture, is the cleerest glasse where we may best see and behold those countenances which we haue set downe: that is to say, the glorious countenance of God, that of our Sauiour Iesus Christ, & then our owne. Becausse in the same are reuealed, all those vertues which appertaine to the perfect knowledge of these three things. Moreouer it prescribes vs remedies against vices, armes against temptations, aduice and resolution in doubts, consolation in sorrow, ease and relaxation, from labours and troubles, and due Meanes, whereby to attaine to the perfection of all vertues. For as S. *Dionysius* saith, that is, the table which diuine wisedome placed in the Church plentifully furnished with Bread and Wine. For on the same is set the bread of life, and of vnderstanding, which are the solid and firme truthes, from whence the vertues take their life and essence, and the knowledge of things eternall, as also, there is the wine of ardent and zealous affections, mingled with the water of wholsome knowledge, to giue saluation, vigor, and ioy vnto the heart. It is the Pantry of the King of Heauen, and the Cellar of his most precious wines, whereinto hee brings his elect, and there he quencheth the hunger and thirst they haue of Righteousnesse. It is an open shoppe, full of medicines, for all maner of spirituall infirmities: and a tower, like that of *Dauid*, repleniished with all manner of armes, against euery kinde of temptation. For in that it is a table full of delicates, it is placed as *Dauid* speakes, to defend vs, against those that vex and persecute vs. For which cause

Idem en la guia espiritual. fol. 191.

Psal. 22.

S. *Paul*

S. *Paul* ſaid, that all Scripture inſpired from God, is profitable to inſtruct, to conuince, correct, and inable to euery good worke; that euery man of God may be perfect, and well inſtructed in euery good worke: as if hee had ſaid: It is very effectually to teach vs neceſſary trueth for our ſaluation, and to conuince ſuch enemies, who with falſe and colourable reaſons pretend and ſeeke to deceiue vs, and to correct our vices, and exorbitances, and to fortifie vs in the exerciſe of vertue and good works; that ſo we may attaine to that perfection, whereunto wee are called, and to the end thereof, which is eternall life, which is ſaid to bee found in the holy Scriptures, which manifeſt him, who is our eternall life, and the meanes left vnto vs, to purchaſe him. All this aboue mentioned, is ſet downe by Father *Puente*, the which, though in it ſelfe it be much, yet is it but little in reſpect of that hee writes in another place, explaining the ſame place of the Apoſtle, his reaſons tranſlated word for word, euen as the preſent citations were, are theſe which follow. 2.Tim.cap.3.

Another excellencie of the ſacred Scripture is, that the ſame is very beneficiall to ſaluation, and that perfection, which wee pretend. Becauſe the holy writings (ſaid the Apoſtle) *Poſſunt te inſtruere ad ſalutem*; They can informe thee in whatſoeuer is requiſite for thy ſaluation. And a little after, they are not onely profitable for euery one in particular, but further they are good and behoofefull for others: and in this reaſon S. *Paul* recounts fiue great commodities for one of the fiue ends. The firſt is, *ad docendum*, for the teaching of men all that is requiſite for ſaluation, & perfection, that ſo through ignorance they may not bee depriued of them; and it doeth not onely explaine the trueths therein mentioned, but alſo other verities, appertaining to naturall Sciences: for that corrects and directs many things, and if it were not for the light wee receiue *Idem 4.tomo fol.560.*

there-from, wee ſhould repute many things for true that are but counterfait and falſe. The ſecond end is, *ad arguendum*, that is, to confute and conuince, thoſe that follow and vphold hereſies, and contrary errors: For the Scripture, ſets downe ſuch ſtrong reaſons, and arguments, as are ſufficient to ſubdue them, and to refell their vaine arguments. Euen as wee may plainely ſee by the reaſons, wherewith Chriſt our Lord, reprehended and conuinced the Iewes, and in thoſe, produced by S. *Paul* in his Epiſtles, againſt many Heretikes, and Schiſmatikes. The third end is, *ad corrigendum*; that is, to correct vice, and rebuke the guilty, becauſe the ſame preſcribes rules of correction, and points out thoſe things that are to be corrected, together with a meanes to reforme them. The fourth end is: *ad erudiendum in Iuſtitia*, to inſtruct them in righteouſneſſe and equitie, becauſe it doth not only teach ſuch verities, as enlighten the vnderſtanding, but alſo further the doctrine of vertue, which mooues and excites the minde to loue and imbrace them, propounding all thoſe motiues, meanes, and benefits, which ſtirre vp a man to put them in practiſe: and finally ratifying after an excellent manner that formerly vttered, ſaying; *Vt perfectus ſit homo Dei, vel omne opus bonum inſtructus*: For it remaines not ſatisfied, in the ſimple teaching of any vertue, but in deciphering an high and compleate perfection in them all: that the man of God may be perfect, and well inſtructed in all manner of good workes, and in the exerciſe of all vertues, from the meaneſt to thoſe which are moſt excellent, and ſupereminent. A little vnderneath: The fulneſſe of all wiſedome is found in the two Teſtaments, the New, and Old. Thus farre proceedes the ſame Authour: and thus, with that formerly alleadged, I haue ſufficiently expreſſed the propounded trueth, of the validitie and all-ſufficiency of the holy Scriptures: from whence

whence wee alſo gather (to returne to our purpoſe) how preciſely and ſtrictly Chriſtians are bound to reade, and be often conuerſant in the holy Scripture: For, what can be more neceſſary for them, then that which comprehends and containes all that is behoofefull and requiſite, to liue here a life of grace, and afterwards to obtaine a life eternall, which in the ſame is expreſſed and manifeſted.

And now it is time we ſhould come to the obiections of our Aduerſaries, againſt the vſe and free reading of the Bible in the vulgar tongue. Their firſt reaſon is; that as Chriſt himſelfe taught, *Holy things muſt not bee giuen to dogges, nor pearles to ſwine*, whereby they conclude, with a ſtrange and deprau'd ſubtilty, *that the precious Margarite, or Pearle of the Scripture, ſhould not be commited to the handling of the vulgar.* Matth. 7.

Firſt of all I anſwere thus to this reaſon, that the obligation and bond in this caſe is very great, wherein Princes ſtand bound to the Pope and his Miniſters, ſeeing they honour them with ſuch a glorious, and Illuſtrious title, as that of ſwine, and dogges. Secondly I anſwere, that whereas there are diuers that tearme themſelues Seculars, to whom many Eccleſiaſticall perſons are not to be compared, for ſanctitie and puritie of life; yea, who many times are worſe then the moſt reprobate Seculars, (as in another place we will prooue) therefore the Pope and the Inquiſitors (if they would onely communicate the Scriptures to men holy and deuout) they ſhould rather take it from bad Eccleſiaſticall men, and permit them to the good Secular ſort; but ſeeing they doe not ſo, but freely grant them to all Eccleſiaſticall perſons, both good and bad, and contrariwiſe detaine them from all both good and bad indifferently, if they be Seculars, it is a ſigne, that they do not prohibite the Bible to the vulgar, becauſe they are as ſwine, but becauſe they ſhould be ſo, euen as

indeed they are, for the moſt part vnder the Papacie. Thirdly I anſwere, that to bee holy it is not ſufficient to vnderſtand *Latine*, neither can the ignorance of it be any cauſe of not being holy, and therefore, if the Pope thinke that it is not iuſt nor reaſonable, to permit the Scriptures to any other but ſuch as are holy, he herein manifeſts himſelfe to be moſt vniuſt, allowing it onely to all thoſe, that vnderſtand the *Latine*, (as he thinks) and prohibiting all ſuch as vnderſtand it not; as if to vnderſtand *Latine*, and to be holy were *eiuſdem ambitus & cõuertibile*. To the fourth I anſwere; in the ſame words, with which Doctor *Gratian*, ſatisfies them that oppoſe the ſaid place of S. *Matthew*, againſt the common and vulgar vſe of the Bookes of Mother *Tereſa*: Theſe bookes (ſaith *Gratian*) are certaine to come into the hands of ſwine, which are carnall and ſenſuall men, who trample and tread vpon God: For they wil neither ſpend money in buying of them, nor time in reading of them, neither weare out their wittes to vnderſtand them, being content with their own wiſedom, in the pleaſures and delights of the world; becauſe, for our ſinnes, ſuch men delight rather in bookes of Cheualries, and vanities, then in Bookes of ſpirit and deuotion. And if any man read, and then contemne or calumniate the ſame, (as if they were an Inſtrument to ſalue and worke ſome good effect in a Chriſtian ſoule) hee would be content to ſuffer as well as he that made them, calling to minde, that the Lord, for the ſaluation of ſoules, would himſelfe be contemned, ill intreated, perſecuted, and crucified, of the moſt baſe, abiect, and abominable people of the world: And if any for want of vnderſtanding, or in malice of heart ſhould erre, or ſhew ſcandall in this ſpirituall doctrine, let him lay the blame on his owne malice, or ignorance, and not on the Bookes which giue a light to thoſe that haue good eyes: but they that will reade them

Gratian *en ſus obras, fol. 7.*

them with eyes dazled through philartie and ſelfe-loue, ſuch are not blinded with the doctrine of Spirituall Bookes, which are no more in fault for their blindneſſe, then the Sunne is in fault, that the Batte is blind, euen as the fault is not to be imputed to the Sunne, that the Bat is blinde, but to the defect of its eyes; ſithence the Eagle beholds it directly, without any detriment of ſight. Many heretiques patronize their hereſies by a miſinterpretation of ſacred Writ, and yet neuertheleſſe we may not ſay that Scripture hurteth, and ought not to be read. All theſe are the words of Doctor *Gratian*, to whom the Pope and the Inquiſitors owe many gratulations, ſeeing here with admirable grace hee ſtops their mouth, that henceforward they may not open it, to grunt as hogs doe, and barke as dogges (according to their cuſtome) to authorize the prohibiting of the holy Scripture in the vulgar tongue, in regard of the hurt they pretend to enſue, vpon the reading of it, (whereof I ſhall ſpeake hereafter) and that they may forbeare to transferre their faults on others; endeauouring to confirme and make good the ſaid inhibition with the place of S. *Matthew*, *chap.* 7. in which Chriſt teacheth vs only thus much, that he would not haue time ſpent, and paines taken in preaching to ſuch of whoſe amendment wee can haue no hope, as *Chryſoſtome* here expounds it; and this makes no whit againſt the reading of holy Scripture in the vulgar tongue, vnleſſe the Pope be ſo euill opinionated of all that are not Clergie men, as to cenſure them all as profligate and obſtinately reprobate; and that in them there is no hope of amendment, and ſo conſequently repute them as members of the deuill, and heires of hell: and ſummarily, if the Pope eſteeme them ſuch, he ſhould not onely inhibite them the reading of the Bible, but alſo the partaking in the prayers and Sermons of the Church, ſeeing Chriſt

ſpeakes of ſuch. But I doe not beleeue that the moſt holy Father will pronounce ſo hardly of them, for charity will not permit him to doe it, eſpecially of his owne children. For the Father being moſt holy in the ſuperlatiue degree, at leaſt his ſonnes ſhould be holy: and though they were wicked, (as to ſpeake freely the trueth, they are not very good) he therefore ought the rather, not onely permit them, but alſo perſwade them to read it. The holy Scripture being (as I haue formerly euicted) an vniuerſall Apothecaries ſhop, which hath powerfull remedies for euery ſort of infirmitie and griefe; to what better place can the Pope renuoy ſuch as are enfeebled with the wound of ſinne? For what thing is more proper and fit for a ſicke man, then Phyſicke; and for a wounded man, then that which will heale his wounds? The Pope if he were a Father and not a tyrant, ought inſtantly to licence to his ſonnes and the faithfull holy Scripture, and chiefly to thoſe that are faint and weake: for, *hee that is well needes not the Phyſician or Phyſicke, but he that is ſicke.* This is euident; and yet that it may be the more cleare, let vs heare what Father *Torres* ſaith on thoſe words of the Apoſtle, 1. Tim. 3. *All Scripture is diuinely inſpired, &c.* After hee hath ſaid that, S. *Paul* ſends his diſciple *Timothy* vnto the Scripture, in which he might learne whatſoeuer he ſtood in need of: He further addes, If he ſo earneſtly enioyne a man repleniſhed with the Spirit of grace, the reading of holy Scripture, what would he ſay to one full of the malignant ſpirit? hee would haue ſaid to ſuch a one, as the Redeemer of the world ſaid to the Scribes and Phariſes, who perceiuing the crudity of their ſtomackes, and that their apoſtumated boſoms could not be mitigated by any lenitiues, he ſent them to the diuine Scriptures, as to a publique hoſpitall for the wounded and maimed, *Search the Scriptures, Ioh.* 5. that they by reading and perpending the

Torres lib. 25. cap. 2. de ſu Filoſofia de principes.

ſame,

ſame, might know that he preached all the truth to them. All this ſaith this Author: And the Pope ſhould doe ſo, herein imitating Chriſt our Lord (whoſe Vicar hee ſaith he is, though indeed hee be his enemy) ſeeing Chriſt deſires that his very enemies ſhould ſearch the Scriptures, and examine by them the doctrine he preached to them: and this he did, becauſe he was aſſured, that it helde correſpondencie with them. But the Pope would not haue his doctrine brought to any triall, much leſſe to the touchſtone of holy Scripture, becauſe hee knowes it to be repugnant thereunto; and therefore in the Countreys ſubiect vnto his tyrannie, to wit, where the Inquiſition hath place, hee ſuffers none to enquire which is the true Religion, and which the falſe; but contrariwiſe if any be deſirous to finde out and receiue the trueth, and to this ende ſearch the Scripture, he cauſeth ſuch a one to be burned, and not ſo ſatisfied, doeth further declare all his kinred and allies liuing, and his poſterity to be infamous, and incapable of obtaining offices and dignities of honour and truſt: Though it be certaine, that God would not the ſonne ſhould ſuſtaine the blame of the fathers ſinne, much leſſe bee puniſhed for that wherein his father was not blame-worthy, but rather commendable. But herein, as alſo in the reſt, the Pope is guided by the ſame infernall ſpirit, that the falſe prophet Mahomet is, who well knowing that if his doctrine ſhould be diſputed of, and the trueth debated by good reaſons, of neceſſity the falſeneſſe of it would be deſcried: The firſt thing he commanded was, that vnder paine of death none ſhould be ſo preſumptuous, as to canuaſe the ground and trueth of his Law, but rather that his diſciples ſhould be obliged to maintaine it by way of hoſtilitie againſt any that would impugne it, this precept is fully practiſed in thoſe kingdoms in which the Inquiſition is eſtabliſhed; and for that purpoſe

poſe the Pope would it were in all the world. But referring this to ſome other place, I will cloſe with the ſaying of Doctor *Yllescas*, who after he hath recited what is ſaid of *Mahomet*, ſpeaketh as followeth; *Wherein if thoſe who gaue credit vnto him, had not beene ſo blinde, they might haue ſeene that hee was an Impoſtor, ſeeing hee would not haue it controuerted, whether that he taught them were good or euill.* Oh how much I deſire, beloued countreymen, that you would conſider, that for as much as hee conſtraines you to beleeue and holde, whatſoeuer the Church of Rome beleeueth and holdeth, without permitting you to examine whether it be a true or falſe Church, his ſcope is no other then to deceiue you; and if you be not totally blinded, you muſt of neceſſity perceiue it. Looke well vnto it, for it imports and concernes you more then it doeth me, and I diſcharge my duety in admoniſhing you of it.

Yllescas en la hiſtoria Pontifical. fol. 205.

Secondly, our aduerſaries obiect to vs, that the holy Scripture is obſcure: and that therefore it ſhould bee reſerued from the vulgar. This is a meere lye and vntruth, and a manifeſt impietie, becauſe the ſacred Scriptures (as the Papiſts themſelues preach, and teach) is like an Epiſtle or Letter, that God writes to all the faithfull, wherein he expreſſeth his will, and what hee requires from euery one. Whereupon it muſt needs follow, that in things which of neceſſity we are to learne out of the ſame, it is moſt cleare and delucidant. For otherwiſe, God had not performed ſo much as his owne part, in that he pretended, which is, to reueale and make manifeſt vnto vs his holy will, which can not be auerred without great blaſphemy. Wherefore, let vs giue eare to the moſt learned Doctor *Leon*, who with his accuſtomed erudition and learning, confirmes what I haue ſaid, in theſe words he ſpeaking thus: It is a very apparent thing, that the holy Scriptures were inſpired of God, that

Leon en el prologo de los nombres de Chriſto.

that they might be a comfort vnto vs, in the moleſtations and troubles of this life, and in the darkeneſſe and errors of the ſame, a guiding and directing light, and that for the wounds which ſinne and euill paſſions make in our ſoules, we might haue a peculiar and healthfull remedy for euery one of thē. And becauſe he writ them for this end, which is vniuerſall, it is likewiſe euident, that hee meant the vſe likewiſe of them ſhould bee common to all; and ſo, for his part, he conſtituted and ordayned them, for he writ them in plaine and perſpicuous wordes, and in a tongue that was naturall and vulgar amongſt them, to whom he firſt gaue them: afterward he appointed that they ſhould be tranſlated into other languages, &c. Father *Arinzano* thought and affirmed as much as *Leon*, though in fewer words; *The holy Scripture* (ſaith hee) *is a plaine and manifeſt Booke without danger, which God gaue vnto vs, that by the ſame we might knowe him.* Doctor *Braue* ſpeakes with S. *Gregory, that as the looking-glaſſe is a thing which moſt diſtinctly, and to life repreſents things to the eye, ſo the Scripture containes all that which any wayes is pertinent for our inſtruction.* And he addes, *that holy Scripture is a glaſſe of the vnderſtanding, and an information apt and requiſite for all ages, for all kinde and manner of people.* Father *Reynoſa* affirmes with the ſame *Gregory, that the holy Scripture, with the obſcurities thereof, exerciſeth the ſtrong and intelligent, and with it's humble phraſe and ſtile, applies it ſelfe to the capacitie of the ſimple, and that it is not ſo intricate, as we neede to feare entring into the ſame.* Father *Puente* is rare and excellent in this point, and firſt he ſayes; *the ſacred and holy Goſpels do fitte themſelues to all qualities and conditions of men; for as Manna, being but one onely meate, comprehended the ſauour and taſte of all other, and was pleaſing to the reliſh of him that eate it; ſo the word of God, expreſt in the Goſpel, bends it ſelfe to the apprehenſion of the hearers and Readers, yeelding to*

Arinzano *en ſu Roſario, fol.* 138.

Braue, *en la Vigilia Magna, fol.* 78.

Reinoſa, *en el Maeſtro Chriſtiano, fol.* 86.

Puente *en la guia ſpiritual. fol.* 29.

Idem ibidem fol. 293. *euery one, that spirituall refection, which his owne necessity and will requires.* In another place hee sayes againe, with S. *Gregory,* (out of whom hee also tooke all the rest hee deliuered) *In the Sea, or Ocean of the holy Scripture, the Lambe may wade, and the Elephant may swimme. Because the simpler sort like Lambes, may there meete with many verities, which they may reade and meditate vpon with securitie, wading through this deepe Ocean by the banke or shore, and so they of more sublime wit and apprehension shall encounter with many deepe mysteries, of such profunditie, that they knowe not where to finde any ground: but they shall bee in no danger if they swimme with humility, and with a denial of their owne iudgements, reuerencing alwayes those secrets, that they cannot conceiue, and enter into; and thus both the one sort and the other, with their reading and meditation on the holy Scripture, as they ought to doe, shall obtaine the same fruits and benefites.*

Idem ibidem fol. 394. Furthermore, this selfe same Authour, speakes in another place, *That the holy Gospels are vnto vs eyes wherwith we may discerne and vnderstand the diuine Mysteries, distinctly and apparantly, and without the vaile of Figures, and that they impart a resplendant & soueraigne light to those that reade them, reuealing vnto them such things as they are to beleeue, the rewards they are to attend, the punishments they should feare, and the sinnes they ought to shunne, and auoid, &c.* Hee also saies in the same place, *That the holy Ghost assists those that reade and meditate on the holy Scripture, raising vp their vnderstandings and wills, that they may discerne loue, and practise that which therein is comprehended.* And hereunto hee addes, *That this diuine Spirit opens our apprehension in the reading, that in the reading we may vnderstand: But those that depraue the holy Scipture, alleadging that it is obscure, and not intelligible, herein they likewise defraud the holy Ghost, the Authour thereof; imputing vnto him (O infernall and diabolicall blasphemie) the note of Imprudence, Impotencie, and ignorance,*

that

that being willing (as this Author ſpeakes) *to open the ſence thereof to them that reade it, cannot doe the like to the vulgar ſorte.*

The third Obiection of our opoſites, the Papiſts, is, that by the too common reading of the holy Scriptures, many take occaſion to erre, and that therfore they are not to be publiſhed in the vulgar tongue. To this ſo friuolous and common obiection, and calumnie, I firſt anſwere: that the holy Scripture is ſo farre from being a motiue and ouerture to errours, that the ſame rather curbes, and corrects them, as Father *Serpi*, together with *Thomas de Campis* teach; And there is nothing that doth ſo ſtrengthen and fortifie our mindes and vnderſtandings againſt errours, as the ſaid peruſall, and reading: As with *Laurentius Iuſtinianus*, Frier *Ioſeph de Ieſus Maria* affirmes, and none will doubt of this, but ſuch as haue no ſhame, neither before God nor men. Secondly, I anſwere: that though for our ſinnes there are many who abuſe the holy Scripture, to ground and erect their owne errours, yet ought they not for all this to bee prohibited, as Father *Gratian* formerly declared vnto vs, and two more do now affirme: The firſt is Father *Leandro de Granada*, in theſe words; No man wil forbeare to miniſter wholſome phyſick, though ſome weake perſon may peraduenture conuert the medicine into poiſon. For both God and naturall reaſon inſtructs vs, that wee ſhould not neglect the great fruit and benefit that may accrew to many by auoiding the deſparate malice of ſome, that put themſelues to death with their owne hands, and blinde themſelues becauſe they would not behold the Sunne: for this were a denying of that which is good to the good man, to whom properly it belongeth to preuent an euill man, of that ill himſelfe ſeekes. Thus farre the ſame Author proceedes: whereupon he concludes, that though many abuſe the

Serpi de purgatorio, fol. 1.

Fr. Ioſeph cap. 12. del libro de la caſtidad.

Fr. Leandro de Granada en el prologo del libro intitulado luz de las marauillas.

booke of the Reuelations of S. *Gertrudis*, and other ſuch like, yet ſhould they not for all this bee prohibited in the vulgar tongue. Now if this reaſon bee of force in ſuch bookes, which are repleniſhed with palpable lies, and moſt impudent blaſphemies, as that is which we formerly mentioned of the eſpouſal of *Gertrudis* with Chriſt, and that which enſues of her; that is to ſay, when *Gertrudis* was drawing neer to the hour of her death, Chriſt appeared to her, clothed in glorious garments, the ornaments of an heauenly ſpouſe, accompanied with his bleſſed Mother, and S. *Iohn* Euangeliſt, and an innumerable multitude, both of men and women Saints, of Celeſtial Courtiers and inhabitants; and in particular, the reſplendant Armie of virgines, all clothed in white, who for all the day long continued in the Monaſtery; and that in the ſame Monaſtery, the Saints men and women, conuerſed with the Monkes and Nunnes of the Monaſtery; and that the Lord, comming to the bed of his ſpouſe, and beloued, hee beheld her with an amorous countenance, and ſhewed to her many fauours, and kinde entertainements; and ſhe bent her head to Chriſt, who leaning and reſting himſelfe vpon the bed of the ſicke partie, with both his hands hee opened his breaſt, and manifeſted it to her, and ſayd: I will now free thee, from the bandes of the fleſh, and preſent thee to my ſelfe, as the treaſure and ioy of my heart, to enioy thy ſweete and pleaſing companie &c.) Wherefore as I ſaid, if this reaſon bee of force in ſuch like bookes, who can bee ſo ſhameleſſe, as to denie, but that it muſt needes bee much more preualent in the bookes of the holy Scripture, which the holy Ghoſt himſelfe inſpired into his ſeruants the Prophets and Apoſtles, who writte them to open our vnderſtandings, and make them ſacred and holy.

Idem cap. vltimo del libro 4. de la inſinuacion de la diuina piedad.

The Reader muſt obſerue (as hee may perceiue in the Chap. 36. of the ſame Author) that the ſame was written by the inſtinct of the holy Ghoſt, which promiſeth to them that ſhal reade it, admirable benefits.

And now it is time that we come to the other *Granada*, who

who as it ſeemes, hath conuerted his ſweet and pleaſant graines, into fearefull and thundring bullets, not ſo piercing and mortall to vs, as to the Romane Church it ſelfe: For he applies himſelfe purpoſely, to refute the vanity of that propounded calumnie, with as much vehemency and ſplene, as if his owne life therein concurr'd. This Author ſayes, how others obiect, that by good reading, many take an occaſion to runne into many errors: To this I make anſwere, That there is nothing ſo good nor perfect, which humane malice may not depraue and abuſe. What doctrine can be more exact and infallible, then that of the Goſpels and of S. *Pauls* Epiſtles? and yet notwithſtanding all the heretiques that euer haue beene, both moderne, and of ancient times, haue pretended to ground their hereſies vpon this ſo perfect doctrine: whereupon the Apoſtle S. *Peter*, making mention of S. *Pauls* Epiſtles, he ſayth, that there are in them many very difficult things to be vnderſtood, ſo that many wicked men tooke occaſion out of this, to plant their errors. And further hee addes, that heretiques labour to maintaine themſelues, out of all the bookes of the holy Scriptures, wreathing and wreſting them to colour and cloake their errors. And beſides this, what is there in humane life, ſo neceſſary and profitable, but if wee forecaſt ſome inconueniences that may enſue, wee may thinke it fit to be reiected? Thus fathers ſhould neuer marrie their daughters, becauſe many wiues die in childbed; and other ſome, are cut off by the crueltie of their husbands: let there be no Phyſicke, nor Phyſicians, becauſe many times, both they and their medicines kill: there muſt be no ſwords nor armes, ſeeing men euery day kill one another: men muſt not croſſe the Seas, in that there happen euery day ſo many ſhipwrackes both of men and goods: all ſtudy in Theologie muſt be laid apart, becauſe all heretiques abuſing and adul-

Granada *en el preambulo, de la ſegunda parte, de la Introduccion del Symbolo.*

terating of the ſame, take occaſion to ground their hereſies and errors thereupon. But what do I ſpeake of earthly things, ſeeing euen thoſe heauenly are not exempted from their inconueniences? What can be more expedient and requiſite for the vſe and gouernment of this world, then the Sunne? and yet how many men haue dyed & growen ſicke, through the immoderate heate thereof? But why doe I inſiſt in theſe things? when euen from the goodneſſe, mercy, and paſſion of Ieſus Chriſt our Sauiour, (which are the fundamentall cauſes of all our happineſſe) euill men preſume to perſeuere and continue in their ſins? Vnto all that, formerly deliuered, I will annexe this one thing of great conſideration; and therefore I demand, What more efficacious and piercing motiue can there be, to conuince all vnderſtanding, and reduce them to true faith, then the reſurrection of *Lazarus*, who had lien buried foure dayes, and ſtunke, whom the Lord raiſed vp againe with theſe words; *Lazarus come foorth.* And this was ſufficient, that neither the gates of death, nor the ligatures & bands wherewith he was bound, could keepe him in his graue. What heart can there be ſo hard and obdurate, that will not be mollified, and yeeld to the faith and beliefe of that Lord, by meanes of this ſo inexplicable a miracle? But O the incredible malice of humane hearts! this ſo wonderfull a miracle is not onely not preualent, to ſubdue the hearts of the high Prieſts and Phariſes, but further here-from, they were excited to condemne to death the worker of ſo renowmed a miracle: wherewith not being content, they ſought to kill *Lazarus*, becauſe many by his meanes came to beleeue in the Sauiour. Wherefore, if humane malice be ſo implacable, as that it here-from aſſum'd a motiue and ſtimulation to ſo great a wickedneſſe, who can produce any argument from that abuſe, wherewith wicked men alienate and adulterate

good

good things, wringing and wresting them to their corrupt and prophane willes, that hereby a good should be preuented and cut off? To this demaund made by so famous an Author, (whose reasons all these I haue deliuered, were) I would faine haue the Romane Antichrist make answere, who prohibites the reading of the sacred Scriptures to an innumerable sort of the vulgar, depriuing them hereby, of infinite many benefits, which from the reading of the same doe accrew, in that some abuse and alienate them. This Author still prosecutes, let all this be spoken, that men may discerne and vnderstand, that there can be nothing so good, but it is exposed to some inconueniences, yet procur'd rather by the abuses of men, then out of the originall nature and qualitie of things. And yet for all this, there is no reason, that through the disorder and misprision of a few, many and good men should loose the fruit and emolument of wholesome doctrine. All which our blessed Sauiour plainely intimated vnto vs, in the parable of the Cockle, where he sayes, that the other seruants demanding of their master, whether they should weed out the bad weeds or no, that so they might not be preiudiciall to the good seed, hee answered them, that they should let them alone, because it may well be, that in plucking vp the weeds, together with the, they might irradicate the good eares. In which parable hee points out vnto vs, that the priuiledge and immunities of the good ought so tenderly to be reserued, that many discommodities are to be digested, rather then that good men should be hurt or damnified. If Christ himselfe taught vs thus much, why does the Pope, who vaunts himselfe to be his Vicar, both teach and practise the contrary? Why doeth hee depriue good men of the diuine Scriptures, and therein of a treasure inestimable, in that some particular bad men vse them ill? seeing he is not a Matth. 13.

vice-

vice god vpon earth, (as with a braſen face hee entitles himſelfe) but a vice-deuill of hell, whoſe workes he performes, and whom men obey in euery thing; whereof (except he ſpeedily repent) hee ſhall one day receiue the iuſt reward and recompence. But yet, let vs proceede a little further with this Author: Vnto all this I adde (ſaith hee) that ſound doctrine is ſo farre from being a motiue and ſtimulation vnto errour, that rather it is the meanes to confirme and ſtrengthen vs in our faith: wherefore I thought good, here to inſert a thing, which a certaine Lord of the holy Inquiſition of theſe kingdomes of *Portugall* related to me, the which is very behooueſull to prooue the benefit of good and diſcreet reading, and the diſcommoditie that growes from bad and iniudiciall peruſing of bookes. This Lord therefore, reported to mee, that a man came to that ſacred Court, to require mercy, who freely confeſt, that applying himſelfe to reade corrupt and vicious bookes, his true faith was thereby ſo ſhaken, as that he firmely beleeued hee had no more to anſwere for, but to die like a beaſt. But afterwards, vpon a ſpeciall occaſion that fell out, or rather in that it was ſo ordained by diuine prouidence, he began againe to reade and peruſe books of good inſtruction; by meanes whereof, he was releaſed of the blindneſſe wherein he formerly ſtood. This very Author ſtill annexeth another example of a Moore, whoſe eyes God opened by the helpe of good and commendable reading, euen as it happened to the Queene of Ethiopia's Eunuch, by reading in the Prophet *Eſaias*. Wherefore if the benefites growing from good reading be ſo diuine, and that of corrupt and vicious reading, ſo hurtfull and pernicious, let me aske of the Papiſts one queſtion; From whence comes it, that bad reading is permitted to all in generall, and the good onely to a few in number? If they know and beleeue that the

Eunuch,

Eunuch, being one in the ranke of ſecular men, attain'd to the vnderſtanding of Chriſtian veritie, by reading of the holy Scriptures, and that the fore-mentioned Spaniard, by the reading of profane bookes loſt his faith, and became an Atheiſt, how comes it, that the Lords Inquiſitors after hereticall errors, doe not conſent that there one onely booke of the diuine Scriptures may be publiſht in the vulgar tongue, that ſo ſecular men, like to that Eunuch, may daily reade in it, whereas they tolerate an infinite company of obſcene and vicious bookes, permitting them to come into euery mans hands? If they take away the holy Scriptures from the popular ſort, which might be very profitable for many, and no preiudice to any, (except they aſſume it from their owne corruption and blindneſſe) vnder colour and pretext, that ſome ground their errors out of them, how is it, that they ſuffer ſo many bad and profane bookes, that can benefite none, but (as experience continually teacheth) are the inſtruments of many euils? I cannot conceiue what anſwere the Papiſts will returne hereunto: but this I am aſſured of, that as the Pope, the Inquiſitors, and great Prelats know well, that the vulgar ſort can neuer poſſibly come to the ſenſe and feeling of that miſerable ſeruitude, whereunto they haue reduced them, by the meanes of depraued and petulant bookes, they therefore indifferently permit them to be read of all men, making no account of the errors and vices, that encreaſe through the reading of ſuch bookes, in that they ſpeake not againſt the Authoritie of the Pope nor of the Inquiſitors: But by reaſon they know, that the holy Scripture is a cleare and manifeſt light, that will reueale their workes and falſe doctrine, they vſe all the care and circumſpection poſſible, that the vulgar ſort may not reade them, and ſo come to diſcerne the inſupportable yoke they haue laide vpon

them. This, out of all doubt is the true reaſon, why they ſuppreſſe the reading of holy Scriptures, and tolerate thoſe that are corrupt and bad.

And that this may the more clearely appeare, I thought fit here to ſet downe ſomewhat of much, which diuers Spaniſh Doctors haue vtter'd againſt prophane bookes, and the great preiudice that euery day growes in *Spaine*, by the reading of them. Father *Torres*, amongſt other things affirmes, that many of thoſe bookes vſually read at this day throughout all *Spaine*, are obſcene and diſhoneſt, and are good for nothing elſe, but to make Pandors and ſecret Bawdes, teaching them to ſinne, and to ſend many ſoules into hell. Theſe pernicious bookes haue a number of followers and well-willers; but good writings that treat of vertue and pietie, lie cloſe hid vp in corners: for theſe ill bookes, like a canker, enter and ſeaze vpon all parts of the mind, and ſo irradicate and plucke vp the root and ground of all vertues; but the Lords Inquiſitors winke at all this. Father *Ioſeph de Ieſus Maria*, is very admirable vpon this ſubiect, exhibiting vnto vs many ſtrong and vnanſwerable reaſons, wherewith to ſubdue and ouercome our aduerſaries: Firſt of all therefore hee ſayes, that in many bookes, which are much read in the vulgar tongue, and come into the hands of the common people in *Spaine*, they vſe idolatrous ſpeeches and phraſes, wherein the Chriſtian Faith and Religion is ſcandaliz'd, and the religious and godly cuſtomes of Catholike people: That bookes of Poetrie, are full of blaſphemies, and vent more error, then euer the Gentiles did in their writings. All this, the ſame Author affirmes, and daily experience ſhewes no leſſe, which the Lords Inquiſitors know well enough; and yet notwithſtanding all this, they permit vnto all, and except none, the reading of ſuch bookes: but to reade the word of God in ſecular men, they

Torres, en la Filoſofia de principes. pag 943.

Fr. Ioſeph cap. 13. del lib. de la caſtidad.

they repute it for a crime worthy of death, and as an offence of that nature, they puniſh it. This very Author ſayes further, That in thoſe bookes there are not onely found many violent inſtigations to vice, but alſo maſters and skilfull pedagogues, who teach and inſtruct, how to attempt and proſecute them; yea which is more, they make a bed for hereſies. But this laſt (though it be infallibly true) he confirmes with a very groſſe and explodible lie, ſpeaking thus: When impious *Luther* (ſaith hee) began to diſperſe his poyſon in *Germanie*, Sathan being deſirous to bring into *France* likewiſe this hereſie, when he found ſo maine a reſiſtance in that moſt Chriſtian kingdome, he laboured with ſubtill policie, to haue the Fables of *Amadis* of *Gaule* tranſlated into French, that they might infect and taint the minds of Noble people, they being beſt read, and moſt curious in reading, and to prepare them for the embracing of hereſies; and ſo by the tickling delight of laſciuious loues, of fabulous feats of Armes, and magicall Incantations, the mindes of men in a ſmall time were ſo poiſoned and defiled, that no diſcourſe paſſed among ingenious and curious people, but of matters ridiculous and fabulous. And that when the deuils miniſters perceiued, how this Tranſlation was ſo well receiued and entertained, they returne againe, to ſow abroad other dreames and Fables, tranſlating daily more immodeſt and fabulous bookes, which did ſo obfuſcate and darken young wits, and ſo notably polluted and ſtained their willes, that men retir'd themſelues from the reading of good books, and diuine Hiſtories, and euen the Name of Chriſt came to be leſſe called vpon. Thus farre extend the words of that Author; wherein, firſt, matter is miniſtred to vs of no ſlender laughter, in his imputing to the Proteſtants of *France*, (whom hee calls hereticks) that which iuſtly at this day may be rather impoſed on the

Papiſts, and thoſe practiſes currant and in vſe amongſt them, as the ſame Author himſelfe complaines, together with many others, and dayly proofes and trials would informe vs, though they had beene ſilent. For who is ignorant, that in the Papacie, diuine Hiſtories are exil'd and baniſht, and prophane, and fabulous Romances brought in, in their ſtead? No man there, mentions the calling on the Name of Chriſt, but vpon ſome image of ſtone, or wood, of his Mother, or ſome other Saint. And who knowes not, that throughout all the reformed Churches, they are conuerſant generally in reading freely the holy Scriptures, and that onely the ſacred Name of Chriſt is in euery place, and of all men called vpon; and therefore in this reſpect, the Pope, and the Inquiſitors, proſecute them with fire and ſword, endeauouring that thoſe Saints by them canoniz'd, ſhould bee prayed vnto, and Chriſts holy Name quite and cleane forgotten? But leauing this for another place, let it be lawfull for vs once more, to demand of the Papiſts, What is the reaſon, that they vnderſtanding how theſe fantaſticall and idle bookes, brought ſo much detriment and hurt to the faithfull in *France*, that as wiſe men (whoſe propertie it is, as wee ſay in our Spaniſh tongue, *Eſcarmentar en cabeça agena*, To bee afraid by other mens harmes) they doe not baniſh out of the Papacie, the originall and cauſe of ſo many euils, yet this they not onely not doe, but euery day they bring in and multiply theſe brutiſh and ſordide bookes? For labouring ſo induſtriouſly and ſtudiouſly, to remooue out of *Spaine*, the holy Scriptures in the vulgar tongue, the ſame being reuealed by God, neither conteining ſo much as one letter, that iuſtly demerits either blame or reprehenſion, but being written onely and wholly for our inſtruction and benefite: wherefore, I ſay, vſing ſuch rigor and ſeueritie

to

to this diuine Booke, doe they indifferently and generally permit all men, to reade an infinite number of baſe and pernicious bookes, repleniſht and ſtufft with blaſphemies, and implying many Hereſies, whereunto they attract, and drawe the moſt godly and zealous, as our Aduerſaries themſelues frankly confeſſe, and acknowledge. Till our Aduerſaries giue a full anſwere to this demand, it will not bee altogether vnfit, here to ſet downe, what learned Doctor *Leon* ſaith, after hee hath complained, that one of the greateſt calamities of our times, was, that men are growen to ſuch an inclination and diſpoſition, (hee ſpeakes of the Papiſts, and more particularly of the Spaniards) that the holy Scriptures, which at other times, were wont to be a cure and remedy, are become an infectious poyſon, for this preiudice (he ſayes) they haue wrought, that by the preſumption and pride of the vulgar, they haue made the reading of the Scriptures vnprofitable for them, and ſo another diſcommoditie enſues, I cannot tell whether I may iuſtly ſay a worſer, for they betake themſelues, without any bridle or reſtraint, to the reading of many bookes, not onely vaine, and friuoulous, but importantly obnoxious and hurtfull; the which as by the Art of the deuill, haue in number encreaſt more in our age then any other, for want of ſuch as were good and vertuous, and the ſame hath happened to vs, as many times it doth with the earth, which, when it cannot bring forth corne, it produceth thornes; and I affirme, that this ſecond dammage, doth in ſome ſort ſurmount the other, becauſe in the ſacred Scriptures, men onely loſe a great Inſtrument and meanes, to be good, but in theſe profane Authors they finde the occaſions, to be euill and wicked, for in the firſt onely the Rudder and Sterne of good gouernment is taken away, and in the other fomentation and

Leon en el prologo de los nombres de Chriſto.

nouriſhment is exhibited to vices. For as S. *Paul* alleadgeth, euill wordes corrupt good manners, and an obſcene and vnpure booke, which is dayly before the eyes of him that reades it, what will it not effect? or how is it poſſible hee ſhould bee cleare from groſſe and vnwholſome blood, that is maintained with nothing but corruption, and poyſon. And in trueth, if wee doe but intentiuely obſerue it, and bee iuſt and vpright iudges, wee cannot but giue ſentence, that the greateſt part of our deprau'd and debauſht cuſtomes (which wee dayly ſee and meete withall) proceedes from the continuall reading of theſe profane and ſcurrillous bookes, with a reliſh of Gentiliſme and Infidelitie, which thoſe that are Zealous of Gods ſeruice finde in them, and I knowe not, whether in any age amongſt Chriſtian people, a greater plague hath been prooued. In my iudgement, the beginning the roote, and the abſolute originall of theſe euils, conſiſts in theſe bookes. This and much more, the ſame famous Doctor writ vpon this particular, and queſtionleſſe would haue ſpoken much more, and farre more ſignificantly, had it not been for that ſame cruell, barbarous, and inhumane Inquiſition of *Spaine*, in which moſt ſtinking and obſcure priſon, hee remained ſeuen yeeres, in the Towne of *Valladolid*, where (as all the world knowes) hee vnderwent great troubles, afflictions, and torments, becauſe hee vttered in a Sermon, a Propoſition, that was not pleaſing to the Pope of *Rome*, though it was but Chriſtian and true, whereof, peraduenture wee will intreate more at large in another booke. Now, it remaines, we only obſerue how the ſacred Scriptures are not prohibited the faithfull, to containe them within a certaine moderation and gouernement, becauſe this impertinent and ſeuere prohibition (as the Papiſts themſelues well knowe) is a cauſe, of

greater

greater and more pernicious Inconueniences. And who can bee ſo credulous as to beleeue, that to make bad men good, they muſt needes depriue them of the holy Bible, which is the onely Inſtrument to make them good? when they freely permit diſhoneſt and immodeſt bookes, which are the proper Inſtruments of ſinne and impietie? Surely hee cannot but bee a foole that beleeues this. But let vs grant, that they who tooke from the vulgar the vſe and reading of the Scriptures, pretended herein to remooue occaſion and meanes of breeding errours; yet, when long experience had taught them, that,

Incidérunt in Scillam, cupientes vitare Charibdim:

which is, that ſtudying to preuent one preiudice, they brought in a thouſand, (ſeeing through default of the holy Scriptures, profane bookes crept in) why, I ſay, did they not labour to ſuppreſſe ſo pernicious a plague, by reſtoring them, and excluding the other, ſeeing naturall reaſon informes vs, that of two neceſſary euils, we ſhould euer imbrace the leaſt: how much more in that the holy Scriptures are good of themſelues, and remote from all euill. There is no doubt, but if that prohibition ſimply aymed at the good and benefit of the faithful, they would haue beene ſo; but there's all the matter, in that they do not ſo much ſeeke the profit and benefit of the faithfull, but rather their owne particular ends and intereſts; the which conſiſts mainely, in concealing from the people the knowledge of trueth, which they might attayne vnto by meanes of the holy Scriptures, and that they ſhould not ſeeke and affect to vnderſtand it, they haue alwayes entertained them, with the ſcumme and dregges of idle and profane bookes: the reading whereof is not onely frankely permitted them, but further it is a cauſe, that oppoſite to the willes and deſires of good men, they are peruſed and read ouer by all; of which, amongſt others, the

Dato vno abſurdo mille ſequuntur.

the former mentioned Father *Ioseph*, complaines in these wordes: The abusiue and poysonable practise of euill bookes, allowed of in *Spaine*, from whence the greatest part of corrupt customes proceedes, comes not from the allowance and toleration of the Lawes, nor from the King, because they haue ordained sufficient remedies against this dammage and preiudice, but rather from the negligence and careleſnesse of Iudges, both Secular and Ecclesiasticall, in executing such iust and good Lawes, and they, whom this most of all did concerne, were the Bishops and Prelats of the Church, who being to giue daily notice hereof to Kings and temporal Lords, that they might helpe and ioyne together, for the banishing out of the Commonwealth these fountains of pollution and vncleanneſſe; they did not only not do it, but Kings & Princes exhorting them to purge and cleanse the Kingdome of this letiferous poyson, they yet liue, and perseuere in the same, with most pernicious careleſneſſe and forgetfulneſſe, not without speciall and singular danger to their owne consciences, and the soules of their poore subiects. A little after, the same Authour sayes, it is a lamentable pitie, that so many sage and wise considerations hauing bene entred into, to establish these iust Lawes, which was (to remooue out of their Studies, and Libraries these hurtfull bookes) so many Petitions preferred by the Sollicitors of the Kingdome, so many meetings and consultations with the Lords of the Counsell, with such a number of manifestations written and published, touching the Kings pleasure in this behalfe, it could neuer bee once put in execution, the vrgent necessitie of this execution being so materiall and important, what shall wee say to this? but onely, that the Pope, Bishops, and Fathers of the Faith, conniue at this perdition, seeing neither the King, nor the whole Kingdome can so far preuaile

Fr. Ioseph ibid. fol. 796.

with

with them, as to execute ſuch iuſt, behoofefull and beneficiall Lawes; in all other reſpects they being ſo ſedulous, induſtrious and circumſpect in purging (as they ſay) the bookes and writings of the holy Doctors of the Church, (not exempting herein the Scriptures diuine) as appeares in a publiſht booke, called *Index expurgatorius*. All this wee haue produced, by reaſon of that, which Father *Granada* ſayes, he heard from an Inquiſitor, and hee himſelfe alleadgeth it, to ſhew the great dammage that proceedes from bookes of corrupt doctrine and inſtruction, and the inexplicable emolument & profit, deriuing from bookes of good and vertuous Argument; it now remaines that we ſhould conclude and ſhut vp this diſcourſe, with the very words which the ſame *Granada* vſeth, in the finiſhing of his diſcourſe: Lawes, and iuſt Tribunalls, looke not ſo much vpon particulars as to generalls, that is to ſay, not what may happen to particular perſons, but what generally concerneth the good of all, who, in no reaſon ought to periſh, through the abuſe and diſorder of ſome, neither in like manner doe they aime, at the particular preiudice which things procure, if the generall benefits bee greater then the preiudices: as we may perceiue in Nauigation at Sea, for if the dammages of ſhipwracke be great and important yet the benefits of Nauigation are farre greater.

Theſe are the principall reaſons which our Aduerſaries produce, againſt the publicke vſe and reading of the holy Scriptures, the reſt are ſo weake and friuolous, as they deſerue not to haue any more time ſpent in propounding them, for that would bee as much as to refute them; and ſo the time wee ſhould ſpend in them, will be better gain'd, in ſetting downe two reaſons, which beſides the other before alleadged, ſhew plainely to our view, and as it were with the pointing of a finger, that

the Pope depriues not the vulgar of the Bible, to doe them good, but rather to auoyd and ſhunne his owne precipice, with which wee will cloſe and ſhut vp this Treatiſe.

Granada *en el preambulo de la 2. parte de la introduccion del Symbolo.*

The firſt reaſon is, becauſe (as Father *Luys de Granada* ſayes) all the ſtudie and care of our capitall enemie is, to bereaue vs of this light of the word of God, and hee confirmes it thus: The firſt thing the Philiſtines performed, when they had *Sampſon* in their power, was to plucke out his eyes; and when they had done this, they found no difficultie in doing whatſoeuer elſe they meant to lay vpon him, euen to the making of him grinde in a Mill. And this Authour addes, of the ſame people it is written, that they were very carefull and vigilant to procure that there might bee no Forges amongſt the people of *Iſrael*, but that hauing neede of any ſuch things, they ſhould repaire vnto their Countrey to haue them, and to make vſe of their Forges, becauſe the people of *Iſrael* by this meanes, remaining vnfurniſhed and diſarmed, they might the more eaſily ſuppreſſe and ouercome them. With the ſame Authour therefore, wee may demaund, what bee the Armes of a Chriſtian warfare, but the Word of God? and ſtill with the ſame Authour wee perſeuere and ſay; our enemies in many parts, haue ſtript and bereaued vs of theſe Armes, and inſtead of them, left vnto vs the bookes of their hatred and malice, which are obſcene and profane bookes, inſtigators vnto vice, all which they doe, that the people hereby remayning diſarmed, they might ceaze vpon them, and diſpoſe of them and their occaſions, according to their owne willes and pleaſures, imitating herein, that ſacrilegious and abominable King *Antiochus*, who commanded the bookes of Gods Law, to be torne in pieces, and burnt; and to kill any one, in whoſe hands

at

at any time they were found. This he did, becauſe (as Father *Pacheco* obſerues) the wicked man ſaw, that for his wicked deſſignes and intentions, it was a behoofefull thing, to extinguſh and ſuppreſſe the ſacred bookes: And this, and no other, is the liuely reaſon, why the Pope and the Inquiſitors ſo expreſly prohibit them, and take away the liues of ſuch faithfull men, that deſire to reade them in their owne tongue: like another *Antiochus*, doing as hee did, which moſt impudently and falſely they would put vpon, and applie vnto *Henry* the eighth, King of *England*; affirming that hee tooke from religious men the holy Bookes, knowing that the reading of them was as powerfull and trenchant Armes. Vndoubtedly, if I ſhall expreſſe what I haue by experience found true, in this moſt noble and flouriſhing Kingdome of *England*, about this particular, it will bee wonderfull different, and contrary to that which we ſee dayly practiſed at this day, in all gouernments liuing vnder the obedience of the Romane Church; For whereas there, vpon grieuous and cruell penalties, the common people are prohibited the reading of the ſacred Scriptures, becauſe the Pope, and the reſt of the Prelates know well that they would finde matter enough in them, wherewith to conuince and condemne, their falſe doctrines, here all faithfull and Chriſtian men, are exhorted to reade and meditate on them; nay, they are ſharpely rebuked if they doe not ſo: For here neither the Biſhops, nor other Prelates and Miniſters of the Church haue any feare, leaſt the people ſhould finde their condemnation, whereas in other places, this Diuine light of the holy Bookes is baniſht, as Father *Granada* complaynes and laments; but in this Realme it ſhines and lightens in the moſt hidden and ſecret corners thereof. There Prelates are deſtitute of all knowledge, yea, in ſo groſſe a manner, as that ſome of

Pacheco en diſcurſos, fol. 732.

This Lye you may reade in *Fonſeca, en lo ſegunda parte del tratado del amor de Dios, cap.* 2. and in *Fr. Luys de Granada, en el preambulo, de la* 2. *parte de la introduccion.*

Granada *ibid.*

In c. 6. them neuer ſo much as ſawe the Bible, as Father *Eſtella* complaines, but here there is ſcant a childe of a dozen yeeres olde, who hath not read and read it often. In other kingdomes, many of the Paſtours doe not vnderſtand the Diuine writings, and which is more, they contemne them, or at leaſt ſeeme to make of them but a light and ſlender eſteeme, neither doe they retaine any good opinion of thoſe that doe vnderſtand them, as moſt learned Doctor *Leon* affirmes. Here, all Paſtors in generall, but eſpecially the moſt reuerend Biſhops, are verie conuerſant in the ſame ſtudie of Diuine bookes, euery one highly eſteeming, to ſtudie and vnderſtand them, and hee is reputed but a bad Chriſtian, and a worſe Paſtour that doeth otherwiſe. And finally, in thoſe parts, like wicked *Antiochus*, they put thoſe Seculars to death that read the holy Scripture: but here like religious and zealous Chriſtians, they commend and remunerate ſuch as reade them. This, becauſe it is well knowne to all, I doe not here particularly ſpecifie in any large relation, becauſe experience hath taught mee the trueth thereof. From whence I gather, that what the Papiſts faigne and deuiſe of *Henry* the eight, is an infernall lye, forged by themſelues; for how can it ſtand with any reaſon, that to bring in a Religion, that approoues nothing more in the faithfull, then the reading of the holy Scriptures, *Henry* the eight ſhould prohibite them, and therefore what they falſely father vpon *Henry* the eight, rather may bee applied to the Romane Church, where the Scriptures are forbidden vpon paine of death, for no other ende, but the ſame for which *Antiochus* the Great, ſuppreſt and forbade the Booke of God.

Leon en el prologo, de los nombres de Chriſto.

The ſecond reaſon which ſheweth that the Pope forbiddeth the Scriptures, not ſo much for the peoples good

as

as to ſhunne his owne ſhame, is this enſuing. The Pope of *Rome*, knowing, that it hath euer beene a commendable cuſtome in the Chriſtian Church, that publike Readers ſhould daily impart to all the people, the reading of the Prophets and other bookes of the holy Scripture, and that in a Tongue which they vnderſtood, (as may be collected out of S. *Ambroſe* vpon the fourth Chapter to the *Epheſians*, and Doctor *Sandoual* well notes it, as wee ſhall ſhew by and by) and withall perceiuing on the one part, that he could not quite put downe this good cuſtome, and without apparent ſcandall; and on the other ſide, conſidering, that if the reading of the Scripture were continued to be permitted in the vulgar tongue, his tyrannicall Empire would ſoone fall to the ground, (becauſe it is impoſſible that one ſhould reade, or heare read the holy Scripture, but he muſt diſcerne the falſhood of the Popes doctrine) hereupon hee craftily deuiſed a middle way to effect his purpoſe, which was (as wee haue ſaid) principally to conceale his owne ſhame, more then to effect the good of the people. Firſt, hee ordained indeed that the Scripture ſhould be read to the people, and thus farre hee cunningly cumplied with the ancient Chriſtian Church, and by this meanes ſubtilly caſt a vaile and miſt ouer his treacherie: but ſecondly, hee ſo ordained reading of the Scripture, with ſuch a limitation and checke, that in effect (though the vulgar cannot diſcerne it) hee vtterly ouerthrowes the practiſe of the ancient Chriſtian Church, while he reſtraines the reading of it to a tongue not vnderſtood vulgarly, that is, to the Latine onely: which, what is it elſe in effect, then not to haue it read at all? and if ſo, it is then moſt apparent, that the peoples vnderſtandings are depriued of an inualuable benefit; and it is not likely that all this buſineſſe ſhould be made for benefit to no body: and if to any body, either to the people, or himſelfe;

Sandoual en el tratado del oficio Eccleſiaſtico, pag. 12.

not to the people (as hath beene ſhewed) *ergo*, to himſelfe: and what that is, appeares clearely, though he endeauour to keepe it in the darke, which may beſt be effected in a tongue not vnderſtood: but ſuch is the Popes ſubtiltie herein, that the poore ſeduced people cannot ſuſpect him all this while, nor conſequently complaine or ſeeke for remedy, becauſe the Pope ſtill beares them in hand with faire pretenſions, that he ſtill keepes the ancient cuſtome of the Church on foot, though indeed hee doeth nothing leſſe; for the ancient Church euer propounded the Scriptures to the common people, in a tongue knowen and vnderſtood of all, as is euidently prooued by theſe enſuing wordes of *Sandouall. Iuſtinus Martyr* (ſayth hee) relates of the Chriſtians of the Primitiue Church, that on the Lords day they aſſembled together, and Lectures were read vnto them out of the Prophets and Apoſtles; and when the Lection was ended, the Paſtor admoniſhed them, to performe in life and practiſe, what they had heard read: whereupon it is more then probable, that the ſaid Lecture and Reading was in the vulgar tongue, well vnderſtood of all the Auditorie; for otherwiſe, the Paſtor ſhould haue beene but a foole, in vrging them to performe, what they neither conceiued nor vnderſtood; becauſe, according to that Philoſophicall Axiome, *Nihil volutum, quin præcognitum.* Father *Franciſco Antonio* alſo confeſſeth as much, and that in plainer termes and words, as in theſe following: The Epiſtles of the Apoſtles were read in the preſence and hearing of all the faithfull, ſo as they might be heard not only by the learned, but alſo by the vulgar; not onely by olde men, but alſo by young. Then which, what could be ſpoken more plainly? and indeed it doth ſo farre conuince the conſciences of the Romaniſts, that as you ſee, they cannot chooſe but confeſſe it, and therefore accordingly

Idem. pag. 20.

El Pa. Franciſco Antonio, fol. 91. de ſus conſideraciones ſobre los myſterios de la miſſa.

dingly the Papists at this day (that they might seeme to continue the ancient custome) not being altogether so impudent as altogether to abrogate it, they make pretenses (but all are but deceitfull shadowes) and teach that in the Lectures and Readings of the holy Scriptures in the Church of *Rome* at this day, all the people should vnderstand, euen as Father *Marquez* clearly confesseth, in these wordes: One of the principallest reasons, why wee are commanded to heare Masse on Festinall dayes, is, because in the Epistles, Gospels, prayers, and other things vttered in the Masse, mention is made of all the chiefest mysteries of our Redemption, because faithfull men hearing them, they might be committed to their memories, and they not grow forgetfull of such benefits. This is taken out of Father *Marquez*. Now if it be true (as is confest and pretended) that the people should commit to memory, and not forget the things they heare, how comes it to passe that they doe not so? Is it not because they vnderstand not? and is not the cause hereof, their hearing it in an vnknown tongue? and doth not this cut off all the benefits pretended, and leaue the people in the same case as if they had no Scriptures at all? For as reason informes vs, and that great learned Doctor *Ledesma* teacheth vs, He that can vtter a thing in Latine, if he vnderstand not the Latine, it is the same as if he knew it not at all. Wherefore in the Readings of the Romane Church, it is onely pretended, and no more, that the people vnderstand: but if you aske them what, or how they vnderstand, their last refuge and all the answere that is left is, That they vnderstand what the Church doth, and that implicitly. Moreouer, for the better preuailing of this delusion, and the entertainment of this pretense, the Papists themselues beleeue, that in the Masse Christ preacheth vnto them his Gospel, by the mouth of the Priest, as *Aluarado* notes, and also by the mouth

Marquez *en el tesoro de ignorantes, fol.* 219.

Fr. Pedro de Ledesma *en el tratado 1. de la fe christiana, cap. 2.*

Aluarado *en su arte de bien viuir, lib. 4. c. 3.*

mouth of the Deacon, in the ſame, which they call the high Maſſe, as the *Gloſſe* ſpeakes, *ſuper caput perlectis*, 25. *de in ſanctam* 29. which Maſter *Rodriguez* alledgeth, who teacheth the ſame. The Papiſts doe likewiſe teach, that the Epiſtle deliuered in the Maſſe, is like vnto a letter, which God ſends vnto men, to reueale vnto them his will, and what hee requires at their hands, and that the Deacon when he reads the Letter, or the Prieſt when hee reads it in the Maſſe, finds the whole will of God therein implyed and intimated, as Father *Puente* ſpeakes. And moreouer *Puente* annexeth, that this is after the ſame maner, as in the booke of *Eſdras* is expreſſed, that the Leuites, *Legerunt in libro Legis Dei diſtinctè, & apertè ad intelligendum: & intellexerunt cum legeretur.* If this be granted, I would faine haue the Papiſts themſelues anſwere me; To what end ſhould Chriſt preach his Goſpel vnto men, but to the end they might vnderſtand? for there is no reaſon to ſpeake, when that which is deliuered and ſpoken is not apprehended nor vnderſtood. As S. *Auguſtine* ſpeakes, and conformable to him, the Biſhop of *Tortoſa*; The reaſon hereof themſelues doe yeeld: *quia non prodeſt locutionis integritas, quam non ſequitur, intellectus audientis.* And Chriſt our Lord, ſpeaking of a propheſie in theſe words; *qui legit, intelligat*: for if he couet not to vnderſtand it, his reading will be to ſmall purpoſe, as Father *Puente* notes, and obſerues. And how is it probable, that Chriſt ſhould intimate and declare vntó them his will, by meanes of the Epiſtle, when they vnderſtand not, what is therein comprehended. This, as S. *Paul* ſayth, is rather a breathing into the aire, then an inſtructing of the people. It is (as we vſually ſay in our Spaniſh tongue) *predicar en deſierto*; to preach in the deſert: For as the precedent Biſhop alleadged ſayes, this comes to paſſe, when either that which is deliuered is not vnderſtood,

Rodriguez *tom.2.pag.101. de ſuu obras morales.*

Puente 4. *tom. fol.234.*

2.Eſdr.8.

Tena *in Iſa. 3eg. in totam ſacr.Scrip. fol.328.*

Puente *ibid. fol.578.*

or

or that doctrine which is preached, is not obeyed. This is not a manifesting of Gods will vnto men, by the mouth of the Priest, but a speaking of the Priest onely to God alone, (if so be the Priest vnderstand what himselfe reades, oth erwise no;) because, as the Apostle teacheth, *qui loquitur lingua ignota, non hominibus, sed Deo loquitur: Deo, quia intelligit eum, non hominibus qui non percipiunt eum:* as the said Bishop notes very well, vpon that same very place of the Apostle: conformable to whom, Father *Hurtado* prooues, and preacheth, *quòd, quando quis verba facit, apud hominem ignorantem, suæ linguæ, propriè loquendo non loquitur:* the reason hereof is, *quia actualis loquutio, est actualis significatio rei, & expressio, non est autem actualis significatio sine actuali perceptione audientis*: and hee confirmes it by this example, *quia ramus appensus, non significat aliquid actu, nisi quando, actu ex illo cognito, deuenitur in cognitionem Vini: nec ramus est signum iumento, sed potatori.* From all this heretofore expressed, I collect, that the Pope, more through force and feare, then consent or will, propoundeth the Scriptures in the Church to the people; and this he doeth in Latine, to the end they may not conceiue and vnderstand them. Wherein he goes quite contrary to the order and course helde in the Primitiue Church, before he began to exercise his tyrannies vpon men; which very order of the Primitiue Church, is now obseru'd in *England*, and throughout all the Reformed Churches, both conformable to reason, the Commandements of God, and Apostolicall instruction, which already we haue sufficiently prooued, and will doe more at large, if God permit me, in another place.

Tena *in gog. in tota Script. sacr. fol.* 320.

Tena, *ibid.*

Out of all this formerly produced, I conclude, that the Pope forbids the holy Bible to the common people, not so much to reprehend them within the bounds of sobrietie, as to retaine them in grosse and palpable igno-

rance; not to preuent errors in the faithfull, as to nouriſh and maintaine his owne; not to benefite ſoules, but to emptie purſes; not to bridle the pride of his Subiects, but to looſe the raines to his owne vnbridled appetites, and of a priuate Romane Biſhop, to make himſelfe the abſolute ſpirituall Head, and high Prieſt of the whole world: thus like another *Lucifer*, he erecting and raiſing vp himſelfe aboue all that which is called God. Neither doeth he prohibite the Bible, the precious pearle of Gods word, becauſe it ought not to be giuen to ſwine, but in that himſelfe is one, and would haue others to be ſo too: not becauſe the ſame is darke and obſcure, but in that he, like a cloſe and ſlie theefe, loues darkeneſſe better then light, for the attaining to his proper ends and deſſeignes, and the more eaſily to tyrannize ouer the world.

But they that are deſirous and zealous of their ſaluation, ought with a gratefull and cheerefull heart, to receiue ſo high and inexplicable a benefite, out of Gods diuine bounty conferred on vs, in declaring vnto vs by the ſacred word, his heauenly will and pleaſure, (which is pleaſing and acceptable to him, and the ſame odious and offenſiue to the other,) that ſo following the one, and flying the other, we may both [illegible] and die in his loue and fauour, and by this meanes attaine to be partakers of his glory; the greatneſſe of which benefit, and ſupereminencie of which honour, *Moſes* declared vnto the people in theſe expreſſe words, *What Nation is there ſo noble and happy, that enioyes the ſame Ceremonies, Iudgements, and Lawes of God, which I will this day ſet before your eyes?* And in the Pſalme 148. the royall Prophet yeeldeth praiſe vnto God, ſaying, that *hee had denounced his word to Iacob, and his Iudgements to Iſrael*: which grace and fauour he had not ſhewed to any other nation of the world. So as this high and ſpeciall fauour ſhewed vs by God, in communicating himſelfe vn-

to

to vs by his holy word, ought to bind vs to be the more carefull in seeking him out, euen as he commandeth vs; and that we might the better doe it, hee gaue order, they should be diuulged in our vulgar tongues, and the holy Doctors exhorts to the same; mooving vs thereunto by the example of those in the Primitiue Church, and others that liued many ages after, and also we are hereunto inuited, by the rare and innumerable benefits which doe daily proceed therefrom, deriued from the true knowledge we haue therein of God, and of his Sonne Iesus Christ, if we desire to be knowen of him with approbation, and acceptation, and that note vs to be his elect, through the obligation wherein wee all stand bound, to obserue his sincere seruice and worship, submitting all those temptations which ordinarily assaile vs, to his holy will and most sacred Law, if we meane to obtaine victory ouer our enemies, grosse ignorance and blindnesse, and without which this light, must needs haue a great power and domination ouer vs. Finally it binds vs, neuer to let this sacred booke of the holy Scriptures to be out of our hands; the reading and meditation therein, being our most important felicitie and happinesse, as may plainely appeare by all that which hath beene said, and *Fonseca* teacheth no lesse, who is yet liuing in the Spanish Court, and esteemed for one of the greatest Diuines, and rarest Preachers of our time.

Fonseca segunda parte trata. do del amor de Dios, fol. 57.

Laus Deo.

Los Libros de que he ſacado lo que en eſte tratado ſe contiene ſon los que ſe ſiguen.

The Bookes out of which this Treatiſe is gathered, are theſe following.

Hiſtoria Pontifical y catolica compueſta por el Doctor Yllescas *en Madrid.* Año 1613.

Teſoro de ignorantes compueſto por el P. Fr. Chryſtoual Marquez, *impreſſo en* Madrid. Año 1614.

Bienes del honeſto traba o, y daños de la ocioſidad por el P. Pedro Guzman *en* Madrid. Año 1614.

Guia eſpiritual del P. Puente *en* Madrid. Año 1614.

Obras del Maeſtro Gracian, *en* Madrid. Año 1618.

Tomo primero de la hiſtoria general de Eſpaña *por el P.* Mariana *en* Madrid. Año 1623.

Conſideraciones ſobre los myſterios de la miſſa por el P. Franciſco Antonio *en* Madrid. Año 1598.

Tomo primero del Arte de bien viuir por el P. Maeſtro Aluardo *en* Valladolid. Año 1613.

El Maeſtro Chriſtiano del Maeſtro Reynoſa *en* Valladolid. Año 1618.

Obras morales del Maeſtro Fr. Manuel Rodriguez *en* Valladolid. Año 1621.

Luz de las marauillas que Dios obra en el alma por el P. Maeſtro Fr. Leandro de Granada *en* Valladolid. Año 1607.

Segun-

Segundo Tomo de la perfecion por el P. Puente *en* Valladolid. Año 1613.

Los Nombres de Chriſto por el P. Maeſtro Fr. Luys de Leon *en* Salamanca. Año 1603.

Suma del P. Maeſtro Fr. Pedro de Ledeſma *en* Salamanca. Año 1589.

Catorce diſcurſos ſobre el Pater noſter *por el P. Fr.* Balthaſar Pacheco *en* Salamanca, Año 1594.

Vigilia magna del P. Fr. Nicolas Brauo *en* Salamanca. Año 1605.

Libro del Roſario de nueſtra ſeñora por el P. Arinzano *en* Salamanca. Año 1903.

Tratado del officio Eccleſiaſtico Canonico por el Doctor Don Bernardino de Sandoual *en* Toledo, Año 1568.

Primera parte de las excelencias de la caſtidad, por el P. Fr. Ioſeph de Ieſus Maria, *en* Alcala de Henares. Año 1601.

Primera parte del Libro de la vanidad del mundo, por el P. Eſtella *en* Alcala de Henares. Año 1597.

Inſinuacion y demonſtracion de la Diuina piedad por el P. Maeſtro Fr. Leandro de Granada *en* Seuilla. Año 1616.

Philoſophia moral de Principes por el P. Torres *en* Burgos. Año 1596.

La introduccion del Symbolo de la Fe por el P. Maeſtro Fr. Luys de Granada, *en* Lerma. Año 1619.

Tratado del Purgatorio contra Luthero, *por Fr.* Dimas Serpi *en* Barcelona. Año 1611.

Hiſtoria de la adoracion y vſo de las Imagines por el Maeſtro Prades *en* Valencia. 1597.

Segunda parte del tratado del Amor de Dios, por el P. Maeſtro Fonſeca *en* Valencia, Año 1608.

Tomo tercero y quarto de la perfecion Chriſtiana, por el P. Puente *en* Pamplona. Año 1616.

Segunda parte del Monte Caluario, *por Don* Antonio de Gueuara, *en* Anueres. Año 1559. *Con Preuilegio.*

Isagoge in totam sacram Scripturam, *Autore* Ludouico de Tena *Episcopo* Dertusensi, *en* Huesca. Año 1622.

FINIS.

LONDON,
Printed by THOMAS HARPER.
M.DC.XXIV.

UNIVERSITY LIBRARY CAMBRIDGE